CHRIST THE TEACHER

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REV. D. S. PHELAN

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Christ; the Preacher.

Sermons for Every Sunday of the Ecclesiastical Year.

BY

REV. D. S. PHELAN,

Author of "The Gospel Applied to Our Times."

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PREFACE.

IN presenting this second volume of sermons to the public I am greatly encouraged by the generous and very general favor with which the first was received. I am profoundly grateful to the Catholic press of both hemispheres for the kind and flattering notices they have given of the "Gospel Applied to Our Times." I hope the present volume, "Christ; the Preacher," will meet with equal favor. Objection may be raised, that these sermons sometimes lack unity. They should be read in connection with the Gospel of the day. These Gospels have all, what the Germans call a *"Leit-Motiv;"* one dominant thought pervades the portion of the Gospel selected by the Church for the Sunday; and the text should not be removed from its context and setting. Not the text alone, but the whole Gospel is worked into the web and woof of the discourse. The quotations from Scriptures are generally run into the context without verbal adherence to the quotation. This saves time and circumlocution, without doing violence to the sacred text. I think the doctrine of this second volume will be found safe and well grounded in sound and conservative theology. In all that is here written I submit myself humbly to the infallible judgment of the Holy See.

D. S. PHELAN.

St. Louis. Feast of Pentecost, 1905.

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Christ; the Preacher.

(First Sunday of Advent.)

FEAR; THE HEAVENLY GUARDIAN OF DIVINE LOVE.

"Men withering away for fear and expectation of what shall come upon the whole world." (Luke 21.)

NO man who lives on this earth is a stranger to love; and there is no man living who is not acquainted with fear. Fear is the guardian of love. He who loves fears the loss of the thing he loves. To love without fear, is not to love at all. The woman who says she loves a man, and does not care whether he loves her or not, either deceives herself or utters an untruth. The more we love a thing the more we fear to lose it, and the measure of our love is the measure of our fear. The fear of God is an accompaniment of the love of God. No man can love God without fearing Him. He is the sovereign good. He is the one thing necessary for the soul. Therefore, there is nothing the soul fears so much to lose as God, that sovereign good. And he who thinks he loves God and does not fear Him, only deceives himself. God demands love. He created us for love. He tells us that the first and greatest commandment of the law, the eternal law, is that we shall love the Lord our God with our whole heart, with our whole mind, and with all our strength. This is the first commandment. God commands it; and it is the love of himself that He commands.

Now this sovereign Lord that we are commanded to love, speaking through the mouth of the prophet Malachi, says: "If I am thy Lord where is my fear?" If we pretend to love the sovereign Lord of Heaven and earth, where is that fear that should accompany and safeguard that love? God explicitly demands that fear from every rational creature. Everything that He has made must pay Him this tribute of fear, either directly or indirectly. God is wisdom; and we are created in the image of God. Therefore we should reflect the divine wisdom in our lives. Now, the Scripture tells us that "the fear of God is the beginning of wisdom." God demanded and demands fear from His own Eternal Son made Man. Our Saviour, Jesus Christ, feared God. He was God and He was man, but there was only one person, Christ; and Christ feared God. We are told that in the Garden of Olives, the night before He died, He was afraid. And St. Paul tells us that He, the intercessor for men, "was heard because of His reverence." Jesus Christ, who died for men, and who in death pleaded for men, was heard, not because of the love He bore His father, not because of the sufferings He endured for men, but because of that reverence that inspired both. "He was heard because of His reverence." Reverence is holy fear; reverence is awe of the soul. And Our Saviour left us a striking example of that reverence and awe which we should feel in the presence of God.

There are different kinds of fear. There is the worldly fear which takes into account only worldly loss. That fear is always wicked. Our Saviour tells us not to fear that way. There is another fear called servile fear, the fear of servants and slaves; the fear that is paid as a tribute to a master. This fear belongs to us because we are all servants of God; and we all should naturally have this sense of servile fear. But we have been lifted above the condition of servants. Our Saviour said, "I will not longer call you servants, but I will call you my friends." By baptism we are raised from the con-

dition of mere slaves, and are endowed with sonship to God. We are become children of God. Therefore, St. Paul tells us to put away the fear of servants—of slaves, but to preserve our reverence of children, which is that fear that is called filial. And this filial fear all the childen of God must have. The child that does not fear his father does not love him, and does not respect him. If there is one feeling that never loses its sway over the heart of a child it is that of fear for his father; fear to offend him; fear to lose him; a fear that is the safeguard of that filial love which is the highest form of human love.

There is another fear, called chaste fear, which is the fear of a woman for her husband. The woman who loves her husband fears nothing more than the loss of that husband's love. But that is a chaste fear, and, therefore, holy. While worldly fear is always sinful, because worldly, servile fear is always an indication of low aspiration. Filial fear, the fear of the child, is that fear which expresses and interprets most fully the love that we bear to God. The chaste fear of the spouse is only a further elucidation of that relation of the soul to the God that made it and for whose love it lives.

Therefore, brethren, God demands fear of every creature. He receives a tribute of fear from His own Son made Man. He demands the tribute of fear from all the children of men, whether regenerate or unregenerate. He demands fear of His own children; that reverence and awe that children of God should feel in the presence of their august Parent. He demands fear on the part of the demons in Hell. St. James tells us that the demons fear. The Scripture says: "They believe, and tremble."

Why does God demand this tribute of fear? Why would He be worshipped both by love and fear? It is because fear is the accompaniment of religion. It is because fear is the bodyguard of faith, hope and charity. These three theological virtues are the beginning of wisdom, taking wisdom at its

source. What service of God is that which is not inspired by the fear of God? What is a law without a penalty? The state may enact statutes, affecting the most vital interests of society; unless those laws provide a penalty they are no laws at all. No court will enforce them. This is a legal truism. It is one of the rudimentary propositions of all jurisprudence. The law-making power may enact a fundamental law, a law affecting the very life of society. It may enact that law under the most solemn terms. The law may have received the signature of the president, or the king, or the emperor. Unless that law has attached to it a penalty, it is no law; it is a mere expression of good will; it is a mere proclamation of a desire. It becomes a law only when a penalty is assigned. Therefore, when God enacted that sovereign law of love; when He proclaimed to all the earth that first commandment: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with all thy strength," He attached to it a penalty; a penalty the most terrible that was ever attached to a law; and that penalty was the loss of the sovereign good. And the terror of that penalty holds men in obedience; holds men to their religion; protects and safeguards the sovereignty of God. When the French monarch would hold in check the turbulent City of Naples, he built a citadel, overlooking and commanding the city and bay. The guns were trained upon the city, and their fire could rake every street. He named the citadel his "bridle." When God would secure the allegiance of His children; when as the sovereign Lord of heaven and earth He would secure the obedience of His subjects, He built a citadel, a citadel of fear, whose ordnance raked all the avenues of life and death. It is His "Bridle," and by means of it He holds men in check and guides them in the way in which they should go.

The fear of God is the only corrective of concupiscence. Man has two laws; the law of the spirit and the law of the flesh. He is naturally inclined to observe the law of the flesh, for

two reasons; because the law of the flesh promises him a return that nature appreciates, and one that comes immediately. Our animal appetites demand a real gratification and a present gratification. And in this they differ from Faith, Hope and Charity, which do not give us natural gratification and do not give us present gratification. Human wisdom tells us that a "bird in the hand is worth two in the bush;" and man is naturally inclined to take the gratifications that are here and now, rather than wait for those that are to come. And no man would live a holy, mortified life, were it not for fear—the fear of losing eternal life. Therefore, the corrective of all concupiscence, of all the lusts of the flesh, is the fear of God. When the fear of God is absent, men give themselves up to licentiousness. The great periods of licentious national living, which we read of in history, have been periods when men ceased to fear God. In those times of great moral degeneracy men did not fear God; they did not fear God's Church; they did not fear God's law. They may have pretended to some religion, but they were without the fear of God. Take out of the hearts of men the fear of God, and there is no checking them, there is no controlling them; they will rush headlong into every animal and lustful gratification. The Royal Psalmist prays, "Oh God, pierce my flesh with Thy fear." After Luther had succeeded in establishing his reformation in Germany, he discovered that the people were rushing headlong into all manner of vice. Germany became a mere wallow, in which all the swine of fleshly desire sought ease and gratification. And the civil authorities of the city of Nuremberg petitioned him to restore the confessional, as a check upon the unbridled passions of the people. The people did not fear the policeman; they might fear the priest, the representative of God. Take away the fear of God and we open the flood-gates of immorality.

Now why is this fear of God not more general among Christians? We all profess to believe in God; we all have

a hope in the mercy of God; we all would like to love God. Why is it that the fear of God is not more general among us? One reason is that our faith is not lively. We look upon God as a mere abstraction. We have the same feeling toward God that we have toward a ghost. We believe in ghosts; but we would rather not meet them. We accept the notion of ghosts; but the less those ghosts have to do with us the better we like it. And that is the way we feel toward God. We believe in God; but we would prefer that God would keep away from us as much as possible; that our intercourse with God should be limited to simple preservation. He may give us time, give us opportunity; but any more intimate association with Him we most respectfully decline. And even Catholics who know God and worship Him, conforming to the absolute requirements of religion, do not fear Him as much as they should. It is because they regard Him as so far away, so very far away. We all are afraid of death. Oh, that is a fear we are all willing to confess. We do not want to die, any of us. The young do not want to die. The old do not want to die. We do not want to die when we are twenty; we do not want to die when we are eighty. Yet we do not fear death with a practical fear. Why? Because we would fain regard it as something very far away. It is an evil that we would look upon as still below the horizon and we would keep it below the horizon forever. We do not want the portent to come up to startle us and interfere with our long, happy day. We would keep it out of the sphere of our earthly life, and as long as we can. Let us tarry below the sky-line; as long as we cannot see it, we are not afraid.

Now, brethren, this is foolish. Marshal Ney was one time riding his horse into battle when an aide de camp noticed that he was very pale. His face put on an unusual pallor. The young officer was emboldened to ask the Marshal what was the cause of it; he said: "Marshal, are you afraid?" And the Marshal replied: "Yes, I am afraid; and if you were half

as much afraid as I am, you would run away." He saw the danger both to himself and to his army. Fear is rational. The man who does not fear God is a fool. The man who is not afraid of death is a fool. "Fear is the beginning of wisdom." The man who is without it is mad. The man who breaks the commandments of God is a fool! The Scripture says: "Remember your last end; and you will never sin." If there is one feeling that we expect in all Catholics it is this feeling of reverence for God; that filial fear of the child, or the chaste fear of the wife. And this fear must hold guard over that love that is "the first commandment of the law."

Now Catholics, as a rule, have this fear. Catholics have reverence. It has often been said that the priest knows a Catholic the moment he speaks to one. This is true. A priest knows a Catholic the moment the latter opens his mouth. Not from his features; not from his name; still he knows him. It is by the reverence vibrant in the tone of his voice. I was on the strand in London in 1890, and in that vast throng that one always meets in that thoroughfare at any hour of the day or night, I heard some one call: "Father!" I stopped instinctively. I was sure of two things. One was, that it was a Catholic calling to a priest; and the other was that it was some friend of mine hailing me. I stopped, and through the surging crowd came some one from St. Louis, who knew me and who had greeted me. Some years ago a lady, living in this parish, reputed to be a Protestant, accosted me for the first time. There was something in the tone of her voice that I noticed. I met the lady almost every day for years, and every time she saluted me I was more and more convinced that she was a Catholic. I did not ask her, and she did not tell me. After thirteen years that lady, whom I had met every day, informed me that she was, in fact, a Catholic, but that she had left the Church at her marriage. But she was still a Catholic. I thought so from the tone of her address, the way she said "Father." There was a reverence

vibrating in the word; there was something in the tone of her voice that indicated that reverence which a Catholic feels for God, and after God for the priest of God. That is why Catholics in addressing a priest call him "Your reverence." Reverence; yes; that is the thing we all in this world seem to need much. A non-Catholic writer, speaking of the evils of the day, summed them up in one word; he said: "It does not teach the children reverence." The children of our public schools have no reverence for strangers passing by; have no reverence for age or sex. They have no reverence for father or mother; have no reverence at all. And this will become apparent to any one who stands outside the public school when it is being dismissed. Let him stand a moment and see how the children act. They may talk very well; they may be children of good families; but he will be startled by the absence of all reverence on the part of those children. Standing outside of a Catholic school, especially a convent school, he will be impressed most of all, and first of all, by the reverence that the children have for grown people, for aged people. They have it for their fathers and mothers; most of all for priests. This general sense of reverence is, I say, the safeguard of love. Without fear we are without love, and without love men are simply brute beasts.

Now the Church is in all things practical. Our Saviour came down on this earth to order His charities. The Church teaches us this reverence in the most practical way. She makes us go to confession. Now every confession is an anticipation of the general judgment. Every time we go into the confessional we rehearse our judgment day examination. Our reverence for God is heightened and cultivated by this practice of confession. Going on our knees and confessing our sins to a priest, in fear, in humility, in contrition, is only rehearsing our last day, when we will appear before the judgment seat of God, and when unconfessing men "will wither away for fear and expectation of what shall come upon the whole earth."

Now, brethren, this fear of God will never utterly disappear from the earth. Though men may scout it, God will compel us to fear Him. Look at the terrible chastisements that God has inflicted upon mankind. Look upon those awful wars and devastations, those awful epidemics and plagues that have swept over the whole world. Men have been appalled by these evidences of divine wrath manifest here upon this earth. If God cannot draw us to Him by the bonds of love, He will force us into His service by the whips and scourges of fear. If we will not serve God in a filial love in this world, and enjoy his paternal love in the next, we will have to serve Him among the damned in Hell, where we will be forced to serve Him for eternity through servile fear. If we will not accept His services as children, and love Him with filial love forever more, we will have to accept the condition of slaves and go to the eternal home of slaves, to serve Him through fear for ever and ever.

Now, brethren, this fear of God and this love of God balances us and keeps the little shallop of our souls on even keel, enabling it to stand erect like the steeple of a church under all the storms of life, and reach securely the haven of eternal rest. Oh, let us cultivate this fear. And in order that we may have it, let us cultivate a lively faith. Let us look upon God as ever present. The catechism tells us He is everywhere. Let us never forget that the eyes of God are always upon us, and His heart ever throbs in love for us. Let us never forget that His avenging hand is not shortened; that He is a God not only to be loved, but to be feared. Let us ever remember that this love we bear Him is supported, strengthened and upheld by that rational fear which is the beginning of true Christian wisdom. With David let us say: "Oh, God, pierce our flesh with Thy fear, because we have been afraid of thy commandments."

(Second Sunday of Advent.)

THE CHRISTIAN'S DECISION.

"Blessed is he who shall not be scandalized in Me." (Matt. 11.)

EVERYTHING depends upon the view we take of life. Men labor for different ends and aims. But there is one supreme end and final aim that every man must propose to himself in life to which all other ends and aims must bend. Every man must make a decision and determine for himself what he shall live for; what shall constitute the ultimate end and aim of his existence. This is a most momentous decision; and upon it depends not only our lot in this life, but our destiny in the next. Every man must decide for himself whether he shall live for time or for eternity; for this life or for the next; whether he shall serve the living God, the ruler of heaven and earth, or shall serve the world, the flesh and the devil, that trinity designated as the "God of this world." Men always had to make this choice. From the first man and down the ages until the last man gives up his soul in death, there has confronted the human race this momentous decision: Shall I conquer and do the right; or shall I submit and do the wrong? Shall I live according to the laws of my conscience; or shall I drift along following the dictates and the lusts of my flesh? Shall I live obedient to God, the sovereign Lord of Heaven and earth; or shall I become the slave of God's enemy? This is a momentous decision. This decision every man has had to make, and every man has made; and upon the result of this decision depends and has depended every man's fate, both in time and in eternity.

But this was a somewhat vague issue before the coming of our Lord. The idea of God in the human mind had become

blurred. The moral law had lost its directness. Men were more or less at sea as to the real character and nature of God, and the real meaning and purpose of human life. Men did not know with a clear certainty whence they came or whither they were going; what life was and what was the issue of death. And to remove this vagueness and uncertainty in the calculations of the human mind, God sent His Son on earth; clothed Him with our human nature, made Him a part and partner in this our earthly life, and through Him established absolute heavenly connection with all our hopes and fears. Our Saviour came down to represent His Father. And He called upon all the friends of God, all those who wished to cast their lot with God, to rally around His standard. He lived the life of a perfect man. He illustrated in His earthly career what God expected of every rational creature. Since His time all the mist that formerly surrounded the idea of God has disappeared; the fog has been lifted, and we see things clearly now. The decision that we are called upon to make now is one couched in terms that leave no room for doubt and no possible place for misconception. Our Saviour has made the way of salvation so plain, that even a fool can not mistake the path. In the beginning, men were expected to side with God; to cast their lot with all good men. Now, that duty means accepting Christ and following in the footsteps of the Crucified. Something real and tangible has taken the place of what was theoretical and speculative in the old law. We are called upon to make a practical choice; to determine our future in a way that leaves no doubt as to the significance of our resolve or its ultimate consequences. Our Saviour represents God, the invisible God; but He, himself, is visible in human form. He calls upon all the friends and children of God to rally around Him. He raises the standard of God's service, which is His Cross; and as soldiers are sworn to the colors he swears us all to fealty in the presence of His Cross. Every Christian is called

on to enlist and to take oath before the Cross, which is the banner of Jesus Christ, pledging himself now and forevermore to the service of God, and His service alone. When we were baptized we were asked if we believed in God. We were asked once more if we believed in Jesus Christ, the Son of God. We were furthermore asked if we were willing to cast our lot with God; and if we would renounce every other allegiance in order to be true to Him alone. And this oath which we took at our baptism meant an acceptance of Christ, who is the messenger and the representative of God; an acceptance of the Christian dispensation, which we received from Jesus Christ; an acceptance of Christianity, of the Christian religion, of the Church of God, Christian morality and all that Christ stands for. Therefore, as in times past, it was a most momentous decision for every man to determine for himself, whether he should live for God and conscience, or live for earth and its pleasures; so in our day the most momentous of all decisions that a Christian man is called upon to make, is to determine whether or not he shall live for Christ or Anti-Christ; shall accept Christ or reject Him.

That is the question that you and I must decide for ourselves. That is the terrible issue you and I now face. That is the tremendous choice which you and I must make. That is the awful question which you and I must solve. Shall we accept Christ or reject Him? Shall we accept Christian dispensation or reject it? Shall we accept the Church of God, or reject her? This was the question that John the Baptist told the two disciples to ask our Lord: "Art thou He who is to come or must we wait for another?" And what a singular answer our Lord gave to the disciples of John. He did not answer directly; He said: "Go and tell John what you have seen and heard; the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead rise again; and the poor have the Gospel preached to them. Go, tell John these things, and John will then know whether I am He who is to

come or if he must wait for another." A most extraordinary answer in very sooth. He speaks for the blind, for they see; He speaks for the lame, for they walk; He speaks for the lepers, for they are cleansed; He speaks for the deaf, because they hear; He speaks for the poor, because they have the Gospel preached to them. Are there no other people in the world but the deaf, and the lame, and the blind, and the dead? Are there no other people in the world entitled to attention but the poor? What have the rich to say to this answer? What have the proud to say? What have the healthy to say? What have the happy to say? The world at that very time was full of rich people, of happy people, of proud people, of lustily healthy people. Had our Lord no mission to them? Didn't He come with any word for them? The rich and cultured people of the world; were not they worth saving? The happy, light-hearted people of the world; had He no word of encouragement for them? The healthy people, who loved life and enjoyed it; who felt in every fibre of their being the joy of living; had our Lord no word of hope and cheer for them? They are not mentioned in the answer. He says: "Go, and tell John that the blind see; that the lame walk; that the deaf hear; that the lepers are cleansed; that the dead come to life again; and the poor have the Gospel preached to them." No wonder Our Saviour would say: "Blessed is he who shall not be scandalized in Me." Few men want a Saviour who has salvation only for the lame and the blind and the lepers and the poor. Who wants a Saviour who has no Gospel for the rich and the happy and the strong; the refined votaries of pleasure, the favorites of fortune? Oh! a great many are scandalized in Christ. All the wealthy are scandalized in Him. All they who trust in their strength and who enjoy this life to the full are scandalized in Christ. All the happy people of elegant leisure in the world are scandalized in Christ. All the proud and powerful in the world are scandalized in Christ.

The world does not like Christ at all. In the first place, they do not like His Cross. They do not like that style of standard; and they do not rally around it. They do not like to swear allegiance to such a sign. They do not like the spirit of Christ, because it is a spirit of humility; it is a spirit of suffering; it is a spirit of patience; it is a spirit of complete abnegation of self. The world loves itself too well for that. It builds its hopes on visible present advantages. And because our Saviour minimized those advantages it can see in Christianity only individual bankruptcy. The world loves money. You cannot take that love out of the hearts of men. Money purchases anything and everything that the heart can desire here below. Christ stands for poverty. Christ stands for contempt of riches. Christ stands for that spiritual prodigality which gives everything away, which sells all and gives to the poor, in order to gain eternal companionship with Him. The world loves power. You cannot make people believe that power is not a thing to be prized. We all would like to be great. We all would like to attain to the highest eminence. We all would like to have homage paid to us. Our Saviour stands for self-effacement. He says: "Blessed are you when men persecute you." He says: "He who humbleth himself shall be exalted; and he who exalteth himself shall be humbled." He stands for poverty, and all men would be rich. He stands for suffering, and all men would be happy. He stands for the day that is to come, and we all would live in the day that is. Therefore, the Cross stands as a protest against all the hopes and aspirations of the human heart; and the world does not want it.

On the day He died He told His Apostles that they would be scandalized in Him; and they were deeply scandalized in Him. He had told them that He was the eternal Son of God; and He showed Himself a man; not only a man, but a worm, a worm that men walked upon, trod upon, and crushed. He had told His Apostles that He was the power

of God; and they saw Him like a lamb led to the slaughter; they saw Him fall under the weight of the Cross. He had taught them that He was the wisdom of the Father; and they saw Him clothed as a visionary king, they saw Him dragged through the streets decked out as a fool. "Yes," He says, "you will all be scandalized in Me tonight." And in this morning's Gospel he repeats: "Blessed is he who shall not be scandalized in Me."

Brethren, the real reason why we are not better Catholics, the reason why we are not truer Christians, is because we Catholics are actually scandalized in Christ. We do not like Christ; we do not accept Him without mental reservation. We are Christians under condition. There are things in Christ we like, but there are other things in Christ we do not like. We do not like His poverty; we do not like His love of suffering; we do not like His Cross; we do not like His renunciation of the things of this life.

It would seem as if the Catholic Church were divided into classes, the plain, simple children of the Church, and the more enlightened, better clothed, more advanced, more polished Catholics. The simple, plain Catholics follow unquestioningly the laws of the Church. They lead plain, simple, Catholic lives. They ask no questions; they do what they are told, and like children they follow the commands of their parents, the clergy; as sheep, they follow the commands of their spiritual shepherds. But there are other Catholics who question the wisdom and propriety of many things the Church exacts; they are eclectic in their service. They do what they think proper and necessary, and reject what they consider extravagant. Well, these are rich Catholics, to begin with. A rich Catholic does not think he is obliged to do what a poor Catholic must do. They are Catholics who think they count for something in the estimation of men. They are Catholics of position, and they do not think they must be classed with the common herd of ignorant believers.

They are Catholics who are happy, or who can purchase happiness; and they do not think that they should be subjected to those onerous duties which common Catholics must submit to.

Now, of these classes, I have but one word to say. I do not object to a Catholic being rich; I rather console myself with the thought that there are some Catholics in this parish who command wealth. I do not object to Catholics being prominent in affairs of the city or state. I do not object to Catholics being happy. Indeed, what a noble future they have; what a lofty mission they have in this world, if they only knew it. Our Saviour says: "You are enlightened; let your light so shine before men that they may glorify the Father who is in heaven." If you are prominent, if you occupy a position of honor among your fellowmen, oh, use your opportunity, not for self-aggrandizement or glorification, but "let your light so shine before men that they may glorify the Father who is in heaven." If you are wealthy, if you possess the goods of this life, oh, share it with the poor; let the poor know that it has come from God and that it is meant for them as well as for you; and they will bless God, who made you rich. "Lay up treasures in heaven." I do not object to Catholics occupying the places of prominence in the world, but am glad of it. The higher they rise the more I am pleased. But, oh, let them not forget the lowly; let them not forget that "the poor they have always with them," and that God will demand at their hands that generous relief they owed to His poor.

But, brethren, the Church of God comes in for all the objections made against the Son of God. The rich do not like the Church. The powerful do not like the Church. The happy and haughty do not like the Church. The rich say Catholicity is a thraldom; it does not permit them to enjoy their wealth as they would. The powerful say, the Church is a check; it ties them hand and foot, and does not permit

them the free use of power. The happy say: The Church is an encroachment upon our legitimate pleasures. We would enjoy life; but the Church is always present with her warning finger upraised and her jangling chains of penance. For these reasons the rich and the powerful and the happy do not love the Church; and they get rid of her as soon as they can. They would like to have another Church; they would wait for the Church of the future. They say: In the course of time we shall have a Church different from this; or this present Church will change to suit our notions. We do not want this Church of the dogmas; we will wait for another. As Our Lord said in His day, so the Church says in her day: "Go, and tell the world what you see and what you hear; the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again, and the poor have the Gospel preached to them." I have no mission to the rich, I have no mission to the worldly happy; I have no mission to the worldly strong. If these would come and enjoy the privileges which association with me insures, they must come down to the level of the poor and of the lame and of the blind and of the deaf. They must humble themselves if they would be exalted. They must renounce all things if they would possess all things.

Is it not strange, brethren, that these specific objections to the Church in our day were made to Our Lord in His day? Why did the Jews reject Our Lord? Answer that question, and then you will know why the world rejects the Church of Christ. They did not like Our Lord, in the first place, because He was poor. And the people in our day do not like the Church because she is the Church of the poor. There are so many poor people in front seats in the Catholic Church that the rich people cannot make up their minds to come into it. Go where you will throughout the Christian world and you will find that the great mass of the poor are Catholics; and the poorer they are the more Catholic they are.

People in the world do not like the Church because she is absolutely and universally identified with the poor. The Jews did not like Our Lord for that very reason. They said: "Don't we know Him? He is the son of a carpenter; He! a nice man to teach this cultured Jewish nation; the most cultured nation on the face of the earth—this carpenter's boy, our Messiah!" The Jews did not like Our Lord because He did not belong to the best society; He did not belong to the aristocratic circles. He lived down in a little village called Nazareth, a village noted among all the villages of Judea as the habitation of the lowly and the uncultured, and the poor. And it was an adage: "What good can come out of Nazareth?" The Jews despised Our Lord because they thought He was ignorant; that He did not know either the law or the prophets. Now, ignorance is bad enough; but stupid and obstinate ignorance we call folly. The Jews regarded Our Lord as stupidly and obstinately ignorant. That is, they regarded Him as a fool. And on the day He died you know that they paraded Him through the streets of Jerusalem, clothed in the garments of a fool. They marched Him through the streets of the city and jeered at Him, as at a fool; they, the cultured and enlightened people of Jerusalem.

And today, what is the great charge that the non-Catholic world makes against the Church? It is, that she is the mother of ignorance and superstition. It is refreshing to meet these people and hear them talk. They will tell you with the greatest honesty and sang-froid, that the Catholic Church is the foster mother of ignorance, and that all Catholics are ignorant. Women and men, who never read a book; people who haven't a consecutive thought, will tell you with all apparent honesty, that they cannot be Catholics, because the Catholic Church is the mother of ignorance and all Catholics are illiterate. Well, how argue with these people? A crazy Christian Scientist will tell you the Church is ignorant. A stupid Mormon will tell you that the Church is

ignorant. A book-hating Baptist, an inspirationist Methodist, a predestinationist Presbyterian, a masquerading Episcopalian, will tell you that the Catholic Church is ignorant. Do not try to master them. When Our Saviour was led through the streets of Jerusalem, clothed as a visionary king, and the crowds followed Him, He bore in silence the insults and derision of the rabble. So let it be with the Catholic Church, the heir of all the wisdom of God, the mouth-piece of Jesus Christ, the wisdom of the Father. She is being paraded through the world today as the mother of ignorance; and she makes not an utterance. Let modern science have its little day; its triumph will be brief. The world is gradually coming back to first principles. The truths of faith abandoned long ago are coming into honor again. The world is learning again that there is only one God, that His only Son is Jesus Christ, and that the Church of God, the Church founded by Jesus Christ, is the Church known among men as the Roman Catholic, holy and apostolic Church.

Now, brethren, we are the children of that Christ and of that Church, and we are not scandalized in Him or her. We know Christ was poor, but we love His poverty. We know He had not whereon to lay His head, but we love Him for all that. We know that Christ was the friend of the poor, but we love Him the more. And the poor that we always have with us, we love them for His sake. We know that our Blessed Lord was a man of sorrows; that His chosen banner was the Cross. For His sake we love suffering; because we would be like unto Him we walk in His footsteps and follow His Cross. We know that Christ was the wisdom of the Father; but like St. Paul, we are willing to cast away every other knowledge, and we would "know only Christ and Him crucified." In that beautiful first epistle to the Corinthians, St. Paul speaks about the knowledge of God and the wisdom of God. He says, and he was the only representative of the Universities in the apostolic body, "Let every other thought

perish, and every other knowledge disappear, if I may but know Christ and Him crucified. Let every other thing be blotted out from the tablets of my memory; let all human knowledge perish forever, if I only master this 'folly' of the world, preserve the wisdom of God, which is in Christ."

We will not wait for another Church, brethren. Children of the Church, we cheerfully turn our backs on all the allurements of time and lusts of flesh, and we declare that Christ in all His poverty and humiliation is no scandal for us. He is our all. We have cast our lot with Him; to be with Him in time, and with Him in eternity, is the hope and ambition of our souls. Blessed are we because we are not scandalized in Christ. Blessed are we because we are not scandalized in the Church of Christ. Blessed are we because we love God above all earthly things, and obey the precepts of His Church. Blessed are we because we hear the Word of God in hearing His Church. Blessed are we because we have the love of God, and God's Church in which all other loves are consumed. Blessed are we because we want no other Christ, but the one acknowledged on the banks of the Jordan, on Tabor and on Cavalry; and because we want no other Church but the one of the catacombs, the Church of the ages, the Church that was never ashamed of the Gospel, the Church that today stands for all that Christ stood for and is ever willing to stand and fall with Christ.

(Third Sunday of Advent.)

THE RIGHTS OF CHURCH AND STATE CONTRASTED.

"Who art thou; what sayest thou of thyself." (John 1.)

WHEN John the Baptist appeared in Judea preaching the baptism of penance he created a great commotion in Jerusalem and in the country about. He was a man of remarkable appearance; of singular life and of wondrous eloquence. Great crowds followed him everywhere, and his name was in every mouth. Just at that time there was a vague opinion floating among the Jews that the last of Daniel's weeks had past, and that it was time for the Messiah to come. Therefore, they were on the qui vive for every and any indication of that coming. And when John appeared they thought that perhaps he was the Christ; and they sent priests and Levites to him in solemn mission to ask him, if he was really the Christ; if not, who was he, and what he had to say of himself. John made a very plain and respectful answer to this plain and respectful inquiry. He said: "I am not the Christ." The Jews had a perfect right to ask John his authority for doing the things he was doing; and John was in duty bound to make them a full and explicit answer. And this he did. When Our Saviour appeared John heard of the wonders He was performing; and, knowing that his mission was to prepare the way for the coming of the Messiah, near at hand, he straightway sent his disciples to Our Lord, to inquire if He was the Christ; if He was the one that was to come; or had they still to wait. That was a perfectly proper question; and John the Baptist put it in the most respectful

form. Our Saviour answered that question most satisfactorily, when He told John's disciples to go back to their master and tell him what they had seen and heard.

When Our Lord entered upon His public life and traveled from end to end of Judea, preaching His new gospel of salvation, the Pharisees took alarm. And even the Roman governors became jealous of the wondrous popularity of Our Lord and His great influence over the people. It seemed as if He had but to lift his little finger and the whole people would rally around Him. The very existence of the Jewish Synagogue was in danger. The supremacy of Rome was menaced; therefore, both the synagogue and the civil power demanded of Our Lord an explanation of His mission. The Pharisees would know what He was, and by what authority He set at naught their traditions. And the Roman government inquired what He was; nay, begged Him to state what was His real character. And Our Saviour answered the Pharisees, and He answered the Roman government. He told them without reserve what He was. They asked Him if He was a king, and He said: "A king I am." And it was because the Jews rejected Him as their king, and because the Roman government could brook no king but Cæsar, that Our Saviour was put to death. He was executed as a claimant to a kingdom. And over His head upon the Cross was the inscription, "King of the Jews." When the Apostles began preaching after Our Saviour's resurrection they were similarly challenged. They were brought before the priests and were asked to state in whose name and by what power they did the things they were doing. The Synagogue and the Roman authorities had a perfect right to ask the apostles by what authority and in whose name they were acting. And the apostles answered them as plainly and as categorically as the question had been put to them. They said: "If you would know by what power and in whose name we have cured this lame man, be it known to you and all the people of Israel that

by the power and in the name of Jesus Christ we have made this man to walk."

So you see that from the very inception of the Christian era the Church of God has been called upon to vindicate herself; to give a reason for her existence; to state whence she derived her power, and in whose name she acted.

John the Baptist made reply to the emissaries of the Synagogue; Our Saviour made reply to the messengers of John. He made further reply to the Pharisees and to Pontius Pilate. The apostles made reply to the Chief Priests of the Temple. And the Church of God is always ready to make reply to the world. She, too, has been asked whence she came; by what power she acts, and in whose name she claims jurisdiction over men. The world has asked her: "Who art thou? What hast thou to say of thyself." The Church answers the world, just as Our Lord answered the messengers of John: "Go tell your master what you have seen and heard." When the Church is challenged for her authority and her mission, she says: "Behold what I am doing, and what I teach."

Now, the answer of John the Baptist was not satisfactory; he lost his head. The answer of Our Lord was not satisfactory; He was crucified. The answer of the apostles was not satisfactory; they were all put to death. And the answer of the Church is not satisfactory; from the beginning until the present day, and until the end of time, she is the object of persecution. She says: "I am the ambassador of God; I am the mouth-piece of God; I am the representative of Jesus Christ, the eternal Son of God; I am the heir of His power and His name; I act by and through Him; I am the projection of His authority and His life into the centuries, and I live because He lives and reigns forever." Christ is King. He died to vindicate that title. He was not king by anyone's election; He was not king by anyone's appointment; He was king by birth, by right, divine and eternal;

He was king because He was the Son and heir of the eternal King; and He came down on this earth to establish a kingdom, and He did establish it. He laid the foundations deep and strong and cemented them with His own blood. He lived proclaiming His kingship, and He died in vindication of His kingship. On leaving this earth He appointed His vicegerents—His vice-kings; and He said: "You shall continue to be on this earth what I have been; you shall administer this, My kingdom. As the Father sent Me I send you; and he who heareth you heareth Me. Go, command as I have commanded you. Go in My name and with My authority. And the man who despiseth you despiseth Me, and in despising Me despises the Father who sent Me."

There never was a king that had so clear a title as this king, Jesus Christ. There never was an organized institution on this earth that had a more legitimate charter, or could command men's respect more lawfully, than can the Church of Jesus Christ, the Catholic Church.

Her answer, I say, has not been satisfactory. It was not satisfactory to the Romans, and they persecuted her, and tried to drown her in her own blood. What was the result? The Cæsars ceased to reign. Their legions vanished; the diadem of Rome fell from her brow. The Roman empire is extinct; a first demonstration to the world that the Church of God cannot be put to death. The Jews said: we will kill this false Christ. Our Saviour said: "You may kill Me, but I will rise again." The Roman empire said we will kill this superstition. They did murder it, but it rose again from the catacombs. And when the civilization of Rome fell in ruins around the throne of the Cæsars, the Church came forward to save what was left; to save the precious relics of the past. Then she became the constructive force of modern civilization. She gathered the barbarous nations around her knees and taught them the ancient classics. She indoctrinated them in the enlightened legislation of the Greeks and

the Romans. She reopened the schools from which the masters had fled. She not only reconstructed the modern world upon the lines and the foundations of the ancient civilization, but she Christianized the peoples and dedicated their future to faith, hope and charity.

But this necessitated for the time being the entrance of the Church into the field of politics. The Church had to preserve the ancient civilization, which meant the ancient laws and manners and literature. The result was that modern society was blessed with all the advantages of the ancient culture; the best elements of that civilization were preserved by the Church. As time went on modern commonwealths arose. The Church anointed kings and secured them the obedience of their subjects. The Church welcomed the resurrected empire, and was the first to cheer it on its course. Everywhere throughout the civilized world arose Christian kings. The Church was always ready to anoint those kings, because she always supported political authority and public order; and she reconstructed society on enlightened and civilized lines.

Time came when there arose actual jealousy between the master and the pupil. Kings who had been made such by the Church; kings who had been crowned by the Church, became jealous of the power and authority of their creator. And during hundreds of years we behold this warfare between the Pope and the Emperor; between the Church and the King; between religion and politics. It is not a thing of yesterday. It comes down from a thousand years back, this conflict between the civil and ecclesiastical powers.

Now, there is a great deal to be said on this subject. The people had inalienable rights to liberty, which they had to fight for. The kings had undoubted right to the obedience of their subjects; and for this they fought. The state had certain rights which were inherent, and without which it could not possibly attain the end of its existence. Just at that

time we find a disposition to mix things—and mixing in political economy is always bad. The Church began to confer upon the temporal princes certain spiritual powers; and in exchange the temporal princes conferred upon the bishops certain political privileges. It was a most unfortunate thing; but it was inevitable during this period of transition. The bishops would protect themselves and the kings would protect themselves. The Church would have her own; and the State would have her own. And it took a long time to decide what belonged to the Church and what belonged to the State.

It must be remembered that men were engaged in all these disputes; and where men are interested you will always find selfishness. You will find a little of selfishness on the part of the bishops, and a good deal of selfishness on the part of the kings. The kings did not want to give up their spiritual privileges, any more than the bishops wanted to give up their temporal powers. But things began to right themselves at once. During the reign of Gregory VII. we find the Church clamoring for independence. She wanted to be free. She said: "I am entitled to freedom; I am free born; I am the Church of Jesus Christ, and Jesus Christ died to make me free. I would be rid of this thraldom." The warfare between Gregory VII. and the Emperor of his time was a warfare waged for the liberty of the Church. It took a lifetime to secure this enfranchisement; and it is not yet quite accomplished. The Roman empire fell, convinced that it could not kill the Church by persecuting it. The medieval kings became convinced that they could not legislate the Church out of existence. In spite of all opposition she lived and thrived down through sixteen centuries of strife. At the close of the eighteenth century the people rose up—a new power, never heard of before—the People! The world had heard of kings and of kingdoms; of the Church and Popes. But the world never heard of the People until the close of the eighteenth century. The kings had attacked the Church and were

defeated. Kingdoms had hurled themselves against the Church and were crushed. But this new giant; this new power, would now measure swords with the Church. The people during the French Revolution challenged the Church to mortal combat. They said "Either you or I must die." The Church never passed through such a terrible ordeal as she did during that French Revolution. It was a warfare a thousand times more fierce and violent than any Greece or Rome had ever waged against her. But the Church convinced the people, as it had convinced the kings before, that she was immortal; that her perpetuity was guaranteed by a charter from on high; that she lived and would reign by the power and in the name of the Immortal God.

At the beginning of the century just closed Europe was convinced of one thing, and that was that the Church was necessary; that the world could not get along without religion. The Emperor Napoleon admitted that. He had conquered everywhere; his will was supreme everywhere; but he found there was something lacking to his absolute supremacy, and that was authority over men's minds and souls. And he said "This, too, I must have." So he seized the Pope and brought Pius VII. to Paris, and he dreamed of founding an empire which would be both spiritual and temporal, and would embrace the whole earth. He admitted that he could not become universal monarch without the Pope.

Over in Germany the Lutheran princes, the Protestant princes along the Rhine, made the same discovery. They found they could not get along without the Pope. It was necessary to have the co-operation of the Church. Therefore, from 1800 to 1830, or thereabouts, you find a disposition everywhere to come to terms with the Pope. This was the period of concordats; and these concordats were simply terms of compromise with the Church. The Protestant king of Protestant Prussia felt he could not get along without the Pope, and he made a concordat. The Emperor of Austria,

the Emperor of that Catholic empire, felt that he could not get along without the Pope; so he, too, made a concordat. The first Napoleon felt that he could not get along without religion, he needed the Pope, and he, too, made a concordat. Everywhere you find concordats; that is, terms of compromise between the modern states and Rome. Now these concordats were agreements between the civil and ecclesiastical powers and they became fundamental laws. But the civil powers, taking their clauses as fundamental propositions, enacted what are called "organic articles." That is, they put those fundamental principles in force by enacting a series of laws to which Rome never gave assent. And the trouble now is not about concordats, but about the organic articles, laws enacted by the states without consultation with Rome.

Yes; the world in the beginning of the last century, a little over one hundred years ago, came to the deliberate conclusion that it could not get along without the Church. Kings and rulers became convinced that they could not get along without the Pope, and they made terms with the spiritual power. For one hundred years matters have gone on smoothly enough, the Church trying to live up to her agreements, and the state endeavoring to attain illegitimate ends despite the Church. In the beginning the Church made explicit declaration of her authority and her mission. She fought for independence. She fought for independence when she was in Judea; she fought for independence when she was in the Roman empire; she fought for independence during the Middle Ages; she fought for independence during the rise and development of these modern states; she fought for independence during the French Revolution. She has been fighting for independence ever since; and she is fighting for independence today. She simply wants to be let alone, and her career has been one of uninterrupted progress towards spiritual enfranchisement. She has been breaking away, more and more, from the trammels of the state, and today

final victory is near; victory is in the air; and it will not be beyond the lifetime of you and of me until we find the Church absolutely free, not only from allegiance to kings and emperors, but from concordats, and from every other bond that would fetter her absolute freedom.

The world has been asking the Church: "Who are you? Where do you come from? In whose name do you act?" The Church is now turning about face, and is asking the State: "Who are you? Where do you come from? By what authority do you act?" And we see what a poor, halting, and unsatisfactory answer the State makes. What is the State, after all? The modern State is not over a thousand years old. In the beginning we had no States. The first unit of society was the family. When families began to multiply we had society. You had the patriarchal rule, one family having privilege above all other families. And in the course of time it became necessary to have a head, and a seat of authority. Then we began to hear about cities. Cities were built and municipal powers were established. Before we ever heard of the State, before States were known, we had cities and municipalities; and during the whole of the ancient world there was no political organization beyond cities. In the time of Greece, there was nothing but cities. In the time of Rome there was nothing but cities. Municipalities were the highest form of social life and human government. What we understand by "States" are things of modern accretion. They do not run back eight hundred years. They are built upon the ruins of free cities and upon the remains of princedoms. When kings became predominant over princes, and the right to tax became fixed in the crown, then that fictitious thing called the "State" was born. You see it is a thing of yesterday. The modern State does not go back more than a thousand years. Now the Church asks the State today who it is, and what it is; and it makes answer, and says: "I represent the people. The people have certain wants, cer-

tain aspirations, certain rights. I represent the people. To begin with, the people have a right to education; I represent the people; I will take care of education. The people have a right to self-preservation; that means the begetting of children. I represent the people; I will take care of wedlock; I will take care of the home. The people have a right to attain the ends of their existence; they have a right to autonomy; they have a right to independence. That means that they shall have men capable of defending their autonomy; men capable of conducting their trade and commerce; men capable of educating the children in those things useful and necessary for the public weal. I will provide them. The people have a right to those esthetical enjoyments which are derived from the fine arts. I will take care of the fine arts. The people have an aspiration to religion; they will speculate on the future; they would fix for themselves certain principles of life and conduct. I will take care of religion. I represent the people, and I will look after the things pertaining to their religion." The State says, "I will establish schools; I will establish museums; I will establish art centers; I will establish universities and I will establish churches. These things the people demand; I represent the people, and I will provide them." Then, there is left no place for the Church in modern life. There is no place for the Church in education. There is no place for the Church in the fine arts. There is no place for the Church in trade or commerce. There is no place for the Church in religion. There is no place for the Church on this earth—therefore let her get out. As Voltaire says: "Blot out the infamous thing." And this is what they are trying to do at the present time in France, and it is what they are ready to do in other countries, if they succeed in France—to wipe out the Church; to efface it; "to blot out the infamous thing."

Now the Church does not make any answer to this, except the answer which Our Lord himself made to the mes-

sengers of John. She says: "See and hear. See what I am doing and listen to what I am teaching. Try if you can do without me." When a century ago this trial was made, and by universal consent it was found that the world could not get along without the Church; when Frederick William III. of Prussia, attempted to establish a Protestant empire, and when as a stepping stone to success he made his concordat with Rome, there would seem to be no further obstacle in his path. Rome was willing to meet him half way. The priests and bishops of Germany were anxious to assist him. Everything seemed propitious and nothing appeared to stand in the way of absolute success. Why did he not succeed? Why did the kings of Prussia give up their attempt to control the schools? Why did they surrender at discretion in the matter of marriage? It was because the king of Prussia, having discovered that the Church was necessary for the maintenance of the State, made further discovery that the Church could not assist unless she was free. Therefore, he let her be free.

In the present condition of affairs in France it is very easy to prophesy; but let the past speak. The present rulers of France have come up from the rabble, and they are little acquainted with history. They are ready to fight over again all these old issues; to thrash over that old chaff. They would enslave the Church as the mediæval kings tried to enslave her. They would make the Church the concubine of the secular power, as was attempted in more modern times. They would blot her out of existence as Voltaire hoped to see her blotted out. But the Church won in every conflict in the past. Every battle she has fought has been a successful battle for freedom. Her present battle in Europe, her present battle in France, is a battle for absolute enfranchisement. And victory is in sight. It will not be many years before you will find the Church in France enjoying a freedom she never enjoyed there since the days of St. Denis. And

when the Church is free in France, she will be free in Spain and will be free in Italy. Before you and I die I hope the Church will enjoy universal freedom to pursue her career and attain her ends, responsible only to the God from whom she came.

There is no need of conflict between the Church and the State. They tell us that two parallel lines can run on forever without ever touching each other or crossing. These two lines, these two powers, civil and ecclesiastical, running parallel, can run on forever without coming in collision. But the State must be made to know her place; and the Church must keep her place. Now, the Church has not always kept her place. The sins have not always been all on the part of the State. During that time of compromise when kings received power over the Church, and bishops received power over the State, there was a mixture of politics and religion; and it was a very bad thing for both State and Church. While the Church tried to strip the kings of their spiritual power, and met resistance, the State tried to strip the bishops of their temporal power, and met resistance. The kings did not want to cease to be sacristans; and the bishops still wanted to be styled "my lords." And to this day we find prince-bishops over there in Germany. They love the title. It was the case with bishops; it was also the case with abbots. They loved temporal domination.

It took a long time to get the matter straightened out; to get the kings back where they belonged; and to get the bishops and abbots back where they belonged. It took a long time to get the kings out of the sanctuary. But the Church is getting them all out. It will not be long before she will have them all back in their places. Then the sanctuary will be left to the priests. It will not be long before the bishops will all be stripped of their temporal powers. They will be forced back into their sanctuaries, where they belong. And then the Church will be free inside the sanctuary; and the

State will be free to carry out its ends and aims in the great world outside the sanctuary.

There is one thing we must not forget in this connection, and that is, that the Pope aspires to temporal freedom. While I am glad to see the temporal power taken away from all bishops and abbots, I am a stern believer and adherent of the right of the Pope to temporal princedom. Why? Simply because I would have the temporal rulers driven out of the sanctuary. I stand up for the rights of the sanctuary. I do not believe in mixing religion and politics. Religion holds up the Cross. That is the only weapon of the Church. By that Cross she will conquer. At the foot of that Cross she is willing to die. The State has a different emblem. She has the sword. She has chains; she has a rope; she has a club. The State is represented by the baton of the policeman; she is represented by the sword of the soldier; she is represented by the noose of the courts. Let the State have those things. The Church does not want them. Let the State control the club; let her brandish the sword; let her dangle her chains, let her hold aloft the noose. Those are not the weapons of the Church.

But while the Church plants her cross in the sanctuary, let the policeman stand outside; let the soldier remain outside; let the civil judge remain outside; let the king remain outside. The Church demands absolute autonomy; the Church demands independence; and the time is fast approaching when she will be free.

This building is a church. It is a Catholic church. But outside and beyond this building, there is the great Catholic Church of the world. This Catholic Church has its sanctuary on the Tiber. I do not permit the congregation to enter this sanctuary. The great Catholic Church of the world has her sanctuary in the city of Rome. In the providence of God, by His evident design and purpose, Rome has been made the sanctuary of the Catholic Church of the world. We have

here a few hundred families. They make this parish. This is a parish church; and here is the sanctuary of this parish church. But the whole world makes up the great Catholic Church; three hundred millions of people form her congregation. Her walls are not raised by men. Her walls are the firmament of the earth. The sanctuary of the great Catholic Church of the world being in the city of Rome, the sovereign Pontiff is the High Priest there. Therefore, in the providence of God, and by what would appear to be the fixed purpose of Jesus Christ, Rome is the sanctuary of the Catholic world; and we insist that kings shall not enter it; that the civil power shall not be represented in it; that it shall be reserved for the sovereign Pontiff and for the supreme functions of the Catholic religion. Therefore, the Catholic world says: "Rome for the Church universal, as the sanctuary is for the Church of the parish." And why is this? Simply because as we feel that we cannot get along without Rome, and that Rome is not Rome to us unless it is a free Rome, Rome must be a papal Rome. Rome has always been the rallying point of the army of the Cross. Rome always stood for us in times of supreme crisis. Rome has always borne the brunt of the battle for religious liberty everywhere. Without Rome the Catholic world is helpless. In the beginning of the past century, of which I have spoken to you already, when kings found they could not get along without the Pope, that Rome was necessary, Catholic princes were willing to compromise, and did compromise. Catholic archbishops were willing to compromise; and they did compromise. Priests all over Germany and throughout the world were willing to compromise, and they did compromise. But Rome stood firm. The Pope said "No." The Pope said "Non possumus." And in the face of leagued Europe, in the face of a compromising clergy, Rome stood up for the rights and liberty of the Church. And Rome prevailed. We feel that without Rome we have lost the key to the situation. Without

Rome we have not the citadel that commands the whole field of the world. With Rome we are impregnable; we are invincible; without Rome we are the prey and easy victims of every crowned head who wishes to assail us. Therefore, we stand up for papal Rome and we stand up for the Pope-King. We insist that this Pope shall be absolutely free in Rome, the capital of the Catholic world; the sanctuary of the Catholic Church.

They say this cannot be; that it is impossible; that the Pope can never come back to his temporal power. Very well, the Church has been living down impossibilities from the beginning. And the Church is going to win. Victory is in the air. We are in the very dawn of final triumph. The Church will soon achieve absolute independence in every country in the world. But she never will be free until the sovereign Pontiff is free in Rome, the center, the citadel, and the sanctuary of the Catholic world.

(Fourth Sunday of Advent.)

ALL CALLED TO REPENTANCE.

> "And He came unto all the country about the Jordan, preaching the baptism of penance for the remission of sins." (Luke 3.)

JOHN the Baptist was the forerunner of Christ. He said of himself that he was to prepare the way. And the way that he was to prepare was the way of penance for the remission of sins. Man had gone his way and had landed in destruction. The world, the flesh and the devil for four thousand years had gone their way. The devil had all his own way. Now for the first time there was announced a new way; a new path was marked out; a new road was opened. It was "the way of God." John

the Baptist came to prepare that way of God; and that way of God is the way of penance. Our Saviour Himself made this fact known when He said: "I am the way. I have come to call sinners to repentance." The Jews were not any more inclined to penance than are we; and it was never a popular measure of reform. Our Saviour had to strongly emphasize the duty of penance; and He said to the Jews: "Unless you do penance you will all perish." He recalled to their minds two awful instances of the judgment of God. The Galileans had refused to offer worship to Cæsar. Pontius Pilate, representing Cæsar, sought to enforce that act of allegiance. The Galileans rebelled, under their leader Judas; and they were conquered. Pontius Pilate, to teach the Jewish nation an object lesson in allegiance, put these rebels to death and mingled their blood with the blood of the victims offered on the altar of the Roman Emperor. It was a terrible chastisement. A short time before the day on which Our Saviour addressed these words of warning to the Jewish people, a great accident had occurred in Jerusalem. A tower built near the brook of Siloe fell, and in its fall crushed out the life of eighteen people. In those days people were apt to ascribe great calamities to the guilt of the people involved. It is customary for us to say, when some misfortune overtakes a community, that it is because of their sins. When thirty thousand people were blotted out of life in a few moments down in St. Pierre, the self-righteous everywhere said it was because of the sins of those poor islanders. Well, it is not always so. And Our Saviour reminded His hearers that on the two occasions referred to it was not so. He said, "Don't think for a moment that the people who were butchered by Pontius Pilate, and whose blood was mingled with the blood of the victims offered on the altar of the Roman Emperor, were more guilty than others. Do not think for a moment that the eighteen men who were killed by the fall of the tower on the banks of Siloe were more guilty than the others who

lived in Jerusalem. No. But unless you do penance you shall all likewise perish."

When the Apostles went forth preaching the Gospel, they preached a gospel of penance. Our Saviour said: "Go, preach this Gospel to every creature." This Gospel was a call to penance.

Now why penance? Penance means suffering. The penance that John the Baptist called the Jews to; the penance which our blessed Lord called the men of the world to; the penance that the Apostles called all nations to, is a self-imposed punishment. Now why punishment? Is there not enough sorrow in the world? Haven't we to endure enough pain? Aren't we punished enough in our body and in our minds? Why should we assume additional punishment? Why should we practice penance? Oh, there are many reasons why. But the first and the great reason is, it is necessary. St. John preached the baptism of penance unto the remission of sins. Penance is necessary for the remission of our sins. It is necessary as a condition sine qua non of redemption and salvation. That reason alone should satisfy us.

But did not our Lord die for us? Didn't He pay all the penalty? Haven't our sins been doubly ransomed? Well, they have and they have not. All the expiation that our Saviour underwent; all the pains He endured, will be of no avail, unless we repent. Our Saviour died for us, and died for all men, and one agonized throb of His great heart, one drop of blood shed by Him, would be enough to ransom a thousand worlds. But if a thousand Christs had died, the combined death of them all would be inadequate to blot out a single sin, unless the sinner repented. Our Saviour made this plain when He told the people that unless they repented they would perish. And the Apostles inculcated the same doctrine when they said that God "did not wish the death of the sinner, but, rather, that he should be converted and live."

There is something in a sin, in a moral wrong, that

requires the retribution of penance. When we sin we wrong our first lover, God. We wound His love, and we kill our own love. That is the essence of all sin, a wrong inflicted upon love. God is love; we are the children of God's love, and we love God instinctively. Sin wounds God's love for us, and stabs our love for Him. And that wound will never heal unless we pour into it the balm of our tears. There is nothing selfish in that feeling. It is not because we have lost the love of our lover. He may not be aware of it; the thought tortures us still. It may even ease the pain to confess the wrong. God cannot forgive Him who has offended Him unless sorrow accompanies the petition for pardon. And what God cannot do, man cannot do. We have to take conditions as we find them. The conditions of salvation have been laid down by the Author of salvation. And God tells this sinful world that unless they repent, unless they are sorry for their sins they need not hope for pardon. It is the same with us; for we are made in the image of God. We cannot forgive unless he who has wronged us is sorry for his deed. We may bear him no ill will; we may seek no vengeance upon him. We may give him the full benefit of oblivion; but that heart of ours has been wounded by the treachery of our friend, and the wound will not heal unless there is poured into it the balm of that friend's tears. He must be sorry or we cannot forgive him; without repentance we cannot admit him again to our heart's love. And so it is with God. God is willing to pardon; oh, how willing is He! He has but one will, and that is to save us. He does not "will the death of the sinner, but rather that he should be saved and live." But oh, that condition; that conversion! Conversion is our own work. We must convert ourselves. We must turn away from the idols we have adored. We must give up the sacrilegious service in which we were engaged; we must come back to our God; otherwise pardon is simply impossible.

The second reason for repentance is that we have

wronged ourselves. We are our own worst enemy when we sin. When we sin we pluck out our eyes that we may not see; we close our ears, that we may not hear; we stifle our heart, that it may not feel. And we become as dumb brutes. The sinner is likened to a dumb brute in the Scriptures. Yes, by sin we have fallen from our high estate. We were men; we have become brutes.

Then why should we not grieve over our awful fall? We were once God-like men; we could look God in the face and worship Him with a supreme worship of our reason. We were men, and we had hearts of men, and we could give God the supreme homage of our human love. We were free men; we were masters of our own acts; and we could serve God with all our heart and all our mind and all our strength. We are fallen from all those high principles by our own guilty act. We have chosen a creature; we have elected a transitory pleasure and made it our God. And for the sake of it we have renounced the living and true God. For it we have taken our mind away from God; we have averted our hearts from God; and we have ceased to love and serve God. Oh, what a degradation! Should we not grieve over our downfall?

But you will say, is there not a sacrament of penance? Is there not pardon within reach of us all? Yes, it is an easy pardon. But the sacrament of penance cannot restore to us all we have lost by sin; it will not restore to us that unclouded vision of God; it will not restore to us that pure love of God; it will not restore to us all that devotion we once felt toward God; it will not bring back to us our lost innocence. Never, never. As long as God lives, or eternity lasts, so long will it be true that we were faithless to God, our best friend; that we betrayed God, our best friend; and that we betrayed Him for a poor, wretched, paltry, transitory, earthly pleasure. And the guilt of that betrayal is branded in our souls; it burns itself in our memory; and so long as

eternity endures, so long will that awful fact stare us in the face; so long, as David says, will our sin be "before us;" so long will we feel the sense of our lost innocence.

But this applies to the guilty; why must even the innocent repent? Why does our Saviour make no exception? Why is this a universal and perpetual duty? Are there no guiltless people in the world? Why make them repent? And are there no people in the world who have sorrowed for their sin and have received full pardon? Why make them repent? Well, there are no innocent people in the world. That is a groundless assumption. Without a direct and miraculous interposition of God, not only can no man maintain himself throughout life without sin, but he cannot maintain himself any great length of time without sin. The world is full of sinners. St. John says: "The man who says he is without sin is a liar." Therefore, there are no innocent people; so let that pass. But haven't we made a good confession? Haven't we grieved over our transgressions? Don't we feel in our souls that we have been pardoned? If we do we are presumptuous. The Church in the Council of Trent says that no man can be sure, as he is of an article of faith, that he is in the grace of God. That settles it. No man can be sure, as he is sure of an article of faith, that he is without grievous sin. Therefore, we must all live in fear. Ecclesiastes tells us that no man knows whether he is worthy of love or hatred. Therefore, ordinary prudence would dictate that we keep on in our career of penance; that we should continue to do "works worthy of penance." But suppose that by some special interposition of God we have preserved our innocence? Suppose we have done works worthy of penance? Suppose we have received not only forgiveness for the guilt of our sins, but for all their temporal punishment. Does that relieve us of all duty of repentance? No. There remains the duty of preserving the habit of penance. The act of penance is one thing, and the habit of

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penance is another thing. We may not be obliged to perform acts of penance; but we must always, while we remain in this world, maintain the habit of penance.

Now I will explain: We may be innocent; yet we are not confirmed in our grace; therefore, we may fall. We may have done works worthy of penance; but we do not know it for an absolute certainty. And if we did know, there is no guarantee that we will not fall again. Now a gentleman is always ready to apologize. In this busy world of ours we are always liable to step upon each other's toes. Our interests conflict. In our social intercourse a word may be dropped that will give offense, or an unconscious act committed that may cause pain. And the lady or gentleman is always ready to apologize; always ready to beg pardon. You can tell the polished gentleman or the cultured lady, by this ever present disposition; a disposition not only to refrain from any act that would hurt the feelings of another; but a readiness to apologize for any such an act if unintentionally done.

Now this is exactly what we mean by the habit of repentance. We must be always ready to beg God's pardon; always ready to beg the pardon of our neighbor. We do not know what moment we may do something or say something that may offend God. We do not know what moment we may say something or do something to wound our neighbor. Therefore, we carry this disposition always with us, a readiness to beg pardon. The man or woman who never apologizes and will not beg pardon, unless the wrong-doing is clearly established, is only a boor; and no one wants to associate with such a person.

Now John the Baptist not only spoke about repentance, but of the work that was worthy of repentance. Our Saviour speaks likewise of the works of repentance; and the Apostles insisted upon works of repentance. The Church, from the beginning to the present time, has inculcated the necessity of works of repentance. So you see there is not only repent-

ance, but "works worthy of repentance." The Church is very practical. She not only enunciates theories, but she reduces them to practice. She tells us not only to be sorry for our sins, but points out how we must punish ourselves in order to obtain pardon for those sins. From the beginning we find specific penitential practices in the Church. For instance, fasting. Our Saviour was the first great faster. Then we have watchings, humiliations and bodily mortifications. Penances of different kinds have been practiced from the first days of Christianity. So you see we are not left to our own method of atonement. The Church comes and suggests to us certain things we should do to make them worthy of our penance.

Now why these penitential practices? They are very unpopular things. Nobody wants to fast any more; nobody wants to undergo bodily austerities now. As for the flagellations, that practice is almost unknown. And as for watching and praying, they have gone entirely out of vogue. We try now to live with as little unpleasantness as possible. Then why does the Church insist upon works of penance? Why does she still insist on mortification of the flesh? Why does she still establish fast days? Why does she require that we should get up at a most unseasonable hour on Sunday morning and come to hear Mass? Why does she require us to cover miles of distance in order to perform that duty? Why is it that she requires us to say our prayers on bended knee so often? Why is it she makes us go to confession and prepare ourselves to receive Holy Communion at least once a year? Why is it? It is all very unpleasant. Luther said that the man who feared the wrath of God was a coward, and he who served God through fear was a hypocrite. Protestants have been feeling and talking this way ever since Luther's day; and some Catholics are unconsciously inoculated with this doctrine. The Church has anathematized the teaching.

Well, I will tell you the reason of this. It is because the Church wants us to hate ourselves. We love ourselves to excess, and because we love ourselves overmuch, we get into trouble. Because we love ourselves over much we sacrifice the love of God. Now the Church wants us to hate ourselves to cure this excess of love; to make atonement and to make amends for our acts of unfealty to God. Our Saviour says: "Unless you hate your father and your mother, and your wife and your children, and even your own life, you are not worthy of Me." We must, then, hate ourselves. And how are we to hate ourselves? There is such an actual thing as hatred of ourselves. We have sinned, by yielding to our appetites; by surrendering to our lusts. Now, if we are true lovers of God, we will hate those appetites and hate those lusts, because they were the snares that brought upon us our terrible undoing.

I will tell you a fact; people who have committed sins of the flesh, or those who, having never committed such sins, know of them by the experience of others, often come to actually hate all such fleshly indulgence. It is a fact that they really hate it. You ask good people who are habitually attentive to all their religious duties, how they feel towards sins of lusts, and they will admit to you that they hate them. Oh, with a heart full of hatred do they contemplate them. Ask those who have made vows of poverty and chastity; ask those who have consecrated their virginity to God in the priesthood, and they will tell you they absolutely abhor those sins. It is not a mere fictitious repugnance; no, it is an actual hatred. They absolutely hate them. In like manner take people who have committed many sins by indulging in strong drink, with whom intoxication has been the dominant failing in the past, you will find that with them there is a superlative hatred of liquor; they are become almost fanatical on the subject, so much do they hate the very sight and thought of drunkenness. It is the same way with those who have lost themselves

by indulgence in gluttony, by seeking the pleasures of sense. When converted from that weakness they have a disrelish for everything that can tickle the appetite; they do not like dainty viands; they do not enjoy feasts; they feel an absolute repugnance to everything that can minister to the pleasure of the stomach. St. Bernard tells us that before he died, the very thought of eating used to make him sick.

So you see, brethren, it is not a mere fanciful notion. It is not a mere dilettante sense of religiosity. It is actual reality. We must really hate ourselves. Our Saviour says: "Unless you renounce your father and mother"—if they have drawn you away from rectitude; "unless you hate your children"—if they have drawn you away from God; "unless hate your own life"—if for its sake you have fallen away from God, "you are not worthy of Me."

So, brethren, you can see how this duty of repentance is not only universal, but perpetual. We must punish ourselves. We must be sorry and afflicted if we hope for God's full pardon. Now, besides these works of penance there are indulgences which we can gain and which will be accepted in lieu of these works of penance. We must be very careful to try and gain all available indulgences. The Church is very generous. God is not more generous with His pardon than is the Church with her indulgences. God does not want that any sinner should perish, but rather, that he should be converted and live. The Church says: "I do not want that any child of mine shall go to Purgatory; but, rather, he should, by gaining indulgences out of my treasury, pass straight to heaven. Oh, brethren, she is indeed very generous in this. There is scarcely an act we are called upon to perform during the day that is not enriched with an indulgence. Let us ever seek these indulgences. Let us try to multiply them. Let us try to make ourselves opulent with these indulgences, so when judgment day comes we may find our account settled. We are not of this world. This world

today is trying to run away from everything unpleasant. The wealth of the world is being squandered today to insure its possessors freedom from everything disagreeable. Look around and you will find there is but one supreme thought with every one, and that is to escape pain.

Now, we are called, not to pleasure, but to penance. John the Baptist called the world to penance. Our Saviour called all the world to penance. The mission of the priest in the world is to call the people to penance. Our duty here is one unbroken pursuit of penance. The Church, in the Council of Trent, says that a man's life on this earth should be one of perpetual penance. Therefore, let us accept the crosses that God sends us cheerfully. Let us perform the onerous duties of our religion faithfully. And if we have the courage and the grace, let us even assume additional burdens. Because this is the time for works of penance. Our Lord said: "The night cometh when no man can work." The night of death is coming on very fast, and when it comes we can no longer work. We can no longer pay the penalty due for our transgressions. We can no longer heal the wounds inflicted by our sin upon God's love and our love. We can no longer speak or act for ourselves. But now, while time is with us, let us make use of it and do the works worthy of penance, so that at the close of our career a full pardon may await us, and the assurance that our iniquities will never again be remembered.

(Sunday within the Octave of Christmas.)

THE WORLD'S HERITAGE OF PEACE.

"On earth peace to men of good will." (Luke 2.)

WHEN the angels announced the tidings of great joy that was to be to the whole people, they summed up the blessing in the one word: "Peace"—"peace to men of good will." Peace is the tranquillity of order. The chief seat of peace is in the will of man. Before Christ's coming everything was in confusion and discord reigned supreme. Men did not pursue the same ultimate end in life. Their interests were divergent and never came together; and each forming to himself an individual destiny, the condition of all became one of perpetual warfare. One necessary condition of peace among men is for all men to work for one ultimate end. Order is the foundation of peace, and when order is maintained with tranquillity, then you have perfect peace. It was first necessary to establish order here; because before Our Saviour's coming everything was disorder and chaos. Outside the little land of Judea the world was a prey to anarchy. Men had no final end, no ultimate aim or purpose in life. They did not know the purpose of their existence, and each one attempted to carve out for himself an individual and special destiny. The knowledge of the true God had perished. Men did not know any longer that there existed a great First Cause. In his helplessness and want, man would seek the assistance of a superior being, and the gods of the ancients were the hobgoblins of man's fear. The whole world, given over to childish dread, became peopled with these petty gods. Every people had its own national gods; every city had its own civic gods; every family had its own household gods. And these gods were like men; they had the same passions and weaknesses

as men, and differed from them only in their reputed puissance. When nations went to war, their gods went to war with them; and the issue of every conflict was decided not entirely by the skill and valor of the men visibly engaged in the strife, but also by the relative power of the invisible gods, who lent their assistance to one side or the other.

When Rome sought universal sway she conceived the brilliant idea of enlisting all the gods at once in her service. Wherever her conquering legions went, she accepted the divinities of the vanquished people as her own. All the nations that she gathered under her yoke; all the peoples that formed her conglomerate empire, were taken into full or partial citizenship; and not only they, but their gods as well. And while all these citizens could claim the protection of Rome, their gods were all welcomed to the Roman Pantheon. At the coming of Our Lord, we are told, there were worshiped in the city of Rome thirty thousand gods.

And how came it that men were so divided? And how did it happen that the gods they made to themselves were as hostile to each other as they were themselves? It was simply because there was no moral order in the world. Order means relation and reference to an end; and an end presupposes a beginning. As there must be a primary cause, so there must be an ultimate end. And man having lost all notion of a primary cause, no longer knew anything of an ultimate end. Therefore, every man became a moral unity in himself. He took himself up just where he found himself; formed to himself an individual end and destiny, and lived for it alone and independently. The result was that every man became so thoroughly wrapped up in his own individuality that he made himself the enemy of every other man; and every man could count his enemies by the number of men who lived on earth. There was no common purpose or aim in life which could unite men in anything. Every man having his own selfish destiny, sought to attain it without regard to the rights of

all others. The result was ceaseless and universal war; not only war between nations, but war betwen cities, and war between families and war between individuals.

Our Saviour came to proclaim peace; but He set about realizing it by first establishing order. He is called the Prince of Peace. St. Paul, in his Epistle to the Ephesians, tells us that "Christ is Our Peace." And this Christmas Day is but the nineteen hundredth reverberation of that proclamation of the angelic army, a proclamation of "peace to men of good will." But truth must underlie all the relations of intelligent creatures; and if any peace was to supplant the universal reign of confusion and disorder in the world, it was necessary to establish it upon the solid foundation of truth. Truth alone can claim absolute and universal sway over intelligent beings. Men rush headlong to destruction the moment they part company with truth. The reason why, before Christ, the world was at war, and every man's hand was raised against every other man, was because the world had lost the primordial truth that all things came from God and must return to Him; that He is the Sovereign Lord of Heaven and earth, and to Him all things in the universe owe allegiance.

Our Saviour came; and His first announcement was a mighty truth; a truth proclaimed in the beginning, but afterwards lost; a re-affirmation of the primordial verity that God is the Creator of all things; that God is the universal Master; that God is the King of kings; and that to Him every creature must bow, in Heaven and on earth and under the earth. You have here not only a principle of unity, but a center of unity. God is not only the beginning, but He is the end of all things. We came from Him, and we shall return to Him. This great truth was like the dawn of a new day. And Our Saviour is called "The Orient," "The Sunrise," because when He came, the darkened world was deluged with a new light; and men saw what they had never seen before; men knew what they never had known before; that they were creatures of a

Sovereign and uncreated God; not only His creatures, but His children; not only the children of His power, but the children of His love also. This absolutely certain and clear knowledge of God is essential to stable peace on earth; for when all men have selected one object to live for, the universal striving tends to unity and peace.

Peace postulates a union of wills among men. The angels announced "Peace to men of good will;" and when all the human wills were directed to one end, and that the worship and service of one God, then all the rays of human action converged to one point—to one center; and there was no collision, all finding free scope in the universal circle of charity revolving around God as a center.

When Our Saviour proclaimed the unity of God, He also announced man's universal brotherhood. Before that we did not know whence we came. Our Saviour told us who our Father was. We were waifs. We did not know our parentage. Our Lord came and took us by the hand and whispered into our ear: "You are the children of a mighty King. You are the children of the King of kings. You are heirs to His eternal kingdom. As a corollary of this proposition He said: "You are all brothers. Being children of a common Father, you must be brothers and sisters to each other; therefore, there should be between you a feeling of kinship; you should work for each other and assist each other; and you should be bound together by bonds of brotherly love." After the revelation of the unity of God, there was nothing more startling announced to men than this resultant truth, that they were all brothers. Before our Lord's coming, every man looked upon every other man as his enemy, and he sought allies among animate and inanimate creatures. He worshiped the sun, and moon, and stars, because they were beneficent agencies. He worshiped the powers of nature because he benefited by them. He worshiped the animals because the animals sometimes served him. But his fellow man he hated

with an undying hate. His fellow man he regarded as his natural foe. And if you would fully know why war was so universal before the coming of Our Lord, you must try to understand this feeling of hate that animated the hearts of all men in pre-Christian times. Every man felt insecure, and this insecurity was because of the knowledge of the overwhelming number and power of his enemies. Every time he killed a man he reduced the number of his enemies by one, and added that much to his own security. It mattered not who the man was; all men being his enemies, the death of one man meant one enemy less. Therefore, man warred against his fellow man, city warred against city, nation warred against nation; because of that universally prevalent idea that man's enemy and his sole enemy being his fellow man, the greater the number of the dead, the greater the security of the living.

Our Saviour came to proclaim the truth that we were all friends, not enemies; not only friends, but brothers; that we all had a common Father, and that if we would be happy here and hereafter, we must take each other by the ungloved hand; we must cast away the sword; we must live for each other; we must love one another. Our Saviour taught us that we cannot love God, our Creator, our Father, our King, unless we love our brother. The condition of divine Sonship signifies that we shall treat each other as brothers.

When friends heartily co-operate, there can be no conflict. Why? Because it is a principle that friends wish the same thing; and will the same thing. Now Our Saviour establishes co-operation of man with man, not upon the basis of friendship, but on that of kindred, of brotherhood. Consequently, being not only friends, but brothers, we must in a general way wish the same thing, and we must will the same thing. There being before us all one grand purpose in life, all having one supreme duty to perform, all being united in one grand work, success depends upon co-operation, mutual assistance, mutual

recognition, mutual friendship. Therefore, believing alike, hoping alike, loving alike, we become cemented, fused into one mighty energy, and we all work for one common purpose, and all work unitedly. Therefore, after the revelation of the great truth that all men were made for one ultimate end, the corollary that we are all brothers, working out the end of our family existence, was a most potent factor in bringing about the reign of universal peace. As brothers they lived for one end, and labored for the one end. Their efforts all converged to the one center. Being animated with the same thought, the same feelings, the same faith and the same hope, their aroused energies all worked together. Men became really united. And this unity of purpose and this union of souls made possible the reign of universal peace.

But exterior peace is impossible while interior confusion reigns. All men might unite in an act of faith, adoring the one sovereign Deity. All men might unite in a common worship, in a common religious service, and to all external seeming, peace might reign supreme. But no man can be said to possess peace unless he has peace in his own heart; unless peace reigns in his own bosom; unless his passions and his appetites are lulled into peace. How is this to be accomplished? Our Saviour proclaimed a peace that could unite all civilizations; He proclaimed a peace that could unite all nations; He would have the blessings of peace made universal. Before Our Lord's coming, every man in the world was a lost child; he did not know where he came from, whither he was going, or what he was here to do. You perhaps have read of a lonely boat being picked up in mid-ocean with one, or two, or three souls on board—perhaps the last survivors of a great shipwreck. After being tossed on the broad ocean for weeks or months, they are picked up and saved. The first question put to them is: "Where did you come from? From what port did you sail? How long have you drifted? What port were you bound for?" When Our

Saviour came, poor humanity had been adrift upon the broad bosom of time for four thousand years; one hundred and twenty generations of men had lived and died, buffeted by the ocean's waves. Poor humanity was shipwrecked, and it did not know what port it came from or what port it sought. It did not even know how it had been wrecked. All it knew was that it lived by a single line, and survived all the while by successful battle with the cormorant vultures that sought its life. This poor waif of humanity drifting over the bosom of the ocean was picked up by Our Lord; was told where it came from and how it was wrecked; was told the history of its long drifting, and informed of the port to which it had originally set sail. Man learned through Jesus Christ that there is in him a double law. That there is waging within him a warfare between the spirit and the flesh, and if he would command peace he must bring the rebellious flesh into subjection to the spirit. Therefore, St. Paul in his Epistle to the Ephesians said: "Christ is Our Peace, because He made both one." He was God and He was man. He represented the interests of man and the interests of his Maker. He recognized the just claims of the flesh and the absolute rights of the spirit. He made these interests one. He taught men that if they would be free; if they would be ransomed children of God, they must live in peace with themselves; they must bring the appetites of the flesh into subjection to the interests of the spirit. They must live a life of reason; they must live for a supernatural end; they must live for eternity; they must live for God. And that is the last word Christianity speaks. That is the echo heard when the Christmas holidays are over. If man would enjoy peace, he must know his God; he must love his God; and he must serve his God. And this service of God means bringing into subjugation the lusts of the flesh. Today there is a paean of peace sung all over the world. It is passed as a greeting from mouth to mouth. It goes as a subtle influence from heart to heart. Peace! Peace! Oh,

that we might all have peace. That the nations of the world might live in peace with each other. That cities might live in peace. That society might live in peace. That families might live in peace. But peace would be of small account unless it came down and took possession of the individual soul. The army of angels this morning, in proclaiming "Peace to men of good will," meant that we as individuals should recognize the great truth of our allegiance to God and our duty to observe God's law; our condition to live a life of reason, and our destiny to be united with God forever.

Oh, brethren, I wish you all today, peace. May our lives be led in peace, may our deaths be in peace, and throughout our eternity may we dwell in God in the great day, the great Sabbath of eternity.

"Christ is Our Peace." When the Church went forth into the world to preach Christ, she taught men the ways of peace. Wars, however, did not cease with her appearance among men. Wars have devastated Christendom from our Lord's day till now. But who will say that the horrors of war have not been greatly mitigated? Who will deny that the laws of war have not shown a greater spirit of mercy and humanity? Prisoners of war are no longer put to death or sold into slavery. The moment the vanquished soldier surrenders, he can claim the protection of his enemy; he is treated as a man. Wars may have not entirely ceased; but certainly they have been less frequent. While in pagan times the business of kings was to wage war, and the duty of governments to supply the sinews of war; in Christian times the highest obligation of rulers and governments is to safeguard peace and public order; and a war must be justified before the tribunal of public opinion by showing that it is declared to repel unjust aggression or to defend established rights, or the unjust disturber of the world's peace is denounced as a marauding murderer. We must not forget that when the Church was unable to force the

semi-civilized converts to accept the peace of God, she compelled them to respect the "truce of God."

When the late Pope proclaimed the jubilee of the twentieth century he prayed that the oncoming age might be won for Christ. The words had scarcely been spoken when war broke out between two Christian peoples. It was followed by another war, where Christians butchered Christians. At the present time one of the most terrible wars that ever devastated the earth is raging in the Far East. This does not augur well for the future peace of the world. But at the same time we must not close our eyes to the mighty efforts that are at the present time being put forth to do away with war by establishing an international tribunal of arbitration. Much has been done for peace by that high court, but vastly more is made possible. We greatly regret that on that tribunal there is no representative of the successor of the Prince of Peace. The Pope has no representative on The Hague tribunal. As the peace of the world is predicated on the acceptance of Christ—"Christ is our Peace"—the guarantee of peace is the recognition of the Sovereign Pontiff as the universal arbiter between nations. But the personnel of the universal peace tribunal is of small moment; the principle once accepted by all, the very fitness of things will ultimately demand the intervention of the Holy See in all international disputes.

Society cannot be said to be in peace in our day. There never was such general discontent among the poor and laboring classes. There never was such fierce and un-Christian competition among the rich. Our social and industrial life is overhung with war clouds. But at the same time the world has never seen such charity as characterizes the relations of the rich and poor in our day. More money is bestowed to alleviate pain and sorrow and misfortune at present than is wasted in war. But what is of far more importance than

charity, even when inspired by religion, justice has a firmer hold on the consciences of men than ever before.

The workingman has now rights which the employer is bound by law to respect. Not only is he guaranteed a just wage, but the sin that used to cry to Heaven for vengeance, now opens the prison door to the sinner. The renter is protected in the possession of the fruits of his labor and thrift. The man is recognized above the trappings of wealth or the badge of office, and there is a common platform of inalienable rights on which he and the king can stand. This we call the greatest triumph of Christian civilization; it is a victory won by the Church; it is one of the glories of the reign of the Prince of Peace.

Let us gird up our loins for the battles of peace, "for peace hath her victories as well as war." Let us win the oncoming age for the Church of Christ. Let us preach not only to "men of good will," but good will to men. This Christmas morning myriads of saints and martyrs in Heaven take up the song of the army of heavenly spirits, mentioned in this morning's gospel, and sing: Glory to God's Church, and on earth peace to men of good will.

(Circumcision of Our Lord.)

THE AGES OF GOD AND THE YEARS OF MAN. HAPPY NEW YEAR!

WE are upon the threshold of a New Year. The year 1904 is past and gone. The year 1905 has arrived. It is only an incident in life, but oh, how important an incident! It means that we are one year older than we were this day a year ago. And how much that means for us! Our lives are divided into years. Every man who lives on this earth has lived here just so many years; his life can be summed up in that short sentence: "He lived so many years

and then died." The difference between our life and the life of God is that God is the God of ages, while we are creatures of the passing years. God lives in Eternity, we live in Time.

Now what is time? The Greek philosopher tells us that time is the measure of motion. Time is the sum of the intervals between succeeding events. There are many ways of computing time. The great measure of time is the annual revolution of the earth around the sun. We call that a year. Then we compute the revolutions of the moon, and we call them months. We divide the months into weeks, and the weeks into days; and the day is simply the time it takes for the earth to revolve upon its axis. These are the astronomical measures that we use to compute time; but they are all imperfect. There are no two years of the same length, although we perhaps think they are. There are no two days of the same length, although they would appear to be. There is no absolutely accurate measure of time. The best is only an approximation. An artificial measurement of time is that of the dial or the clock. The clock is perhaps the most common and ordinary instrument for the measurement of time. The clock owes its origin to the pendulum; and the discovery of the pendulum we owe to a priest. The principle of the clock is that the pendulum always describes its arc in the same length of time, no matter how wide the arc is or how narrow. The story is, that in the time of Charlemagne, an arch-deacon in Verona, named Pacificus, when reciting the office, noticed that the lamps seemed to keep time with the rhythm of the chant. The lamp was set in motion by the wind passing through the cathedral, and sometimes the lamp described a wide arc, and sometimes a narrow one; but it mattered not how wide the lamp swung, nor how near to stopping it was, he found it always measured the time or agreed with the rhythm of the sacred chant. That fact was a discovery, and from that discovery come all our clocks. This story is not universally accepted, but I believe it to be

true. I have not the slightest doubt that we owe all our clocks to this canon, who made the discovery in singing the divine office, that the arc described in the swing of the lamp was of the same duration, no matter how large or how small it was.

But this is only the external measurement of time; and I say all such measurements are uncertain and unsatisfactory. We say that the years are not all the same length, and we arrive at that fact by comparing the length of the annual revolution of the earth around the sun, with the revolutions of other heavenly bodies. Well, how do we know which is regular? Perhaps it is the other heavenly body that is inconstant in its annual course. We know there are no two days of like duration; that the days are not of the same length. We discover that by comparing the revolution of the earth around its axis with some other revolutions, which we assume to be of invariable length. But because the time taken by the earth in revolving around her axis does not always agree with some other revolution, we cannot conclude that the earth is erratic in her course. We say that the pendulum takes the same time to describe its arc, no matter how wide or how narrow it is. How do we know? These are only guesses. They are simply artificial measurements. We do not know if they be exact. And as our measurements of space depend upon our measurements of time, there is no such thing as absolute accuracy in physical computations. There are no rigid and undeviating laws. Nature works in a loose groove and her action is very free.

You cannot apply the external measurements of time to human life, because we live within ourselves. There is external time and there is internal time. Why did this priest conclude that the lamp swung through its arc in the same time, no matter how wide or how narrow that arc was? It was because that motion agreed with the rhythm of his own soul. He was singing and his song rolled in a rhythm of melody,

and he found that the motion of the lamp agreed with the rhythm of his soul; and he said, "They are synchronous. The oscillations of the lamp are the same in duration. Why? Because they conform and agree with the unvarying rhythm of my soul." There is, then, that external time by which physical motion is computed; and there is that internal time, which is the rhythm of the soul's emotion. We live within ourselves, and no clock can measure our time. It is not by the ticking of the clock that a man measures his life; not even by his own heart beats; but by the throbbings of his higher nature; by the rhythm and emotions of his soul. That is why you hear sometimes a man say that in one minute he seemed to have lived a whole hour. You will hear men sometimes say that in one minute they seemed to have lived an age. A man can live an age in a minute and a man can live only a minute while passing through a physical age. Time as measured by the clock of the soul, is simply human life and human experience. I live through a certain number of modifications of my soul, and when I have passed through the last modification, I die. These modifications of my soul are my life, and they measure my soul's time. You hear a beautiful piece of music; it has lasted an hour and you think it was only ten minutes. It was only ten minutes for you; it was an hour for the ox who could not appreciate the melody; it was an hour for the sun dial and the clock; but for you it is only ten minutes. Something untoward and awful happens and its sight harrows your soul. It has lasted only a minute, but for you it has been an age. You have grown gray in that minute; showing clearly that the clock ticks the passage of time for the external world, but does not measure time for the soul. Time is music. Eternity is endless melody. The stars sang in the morning of their creation. There is a music of the spheres. The angels sing evermore: Holy; Holy; Holy. Christian life, according to St. Paul, is a ceaseless song of gladness in the soul.

Now, what is the difference between time as we understand it and eternity? It is the difference between the life of man and the life of God. Eternity is the total, simultaneous and perfect possession of an indeterminable life. Now remember, Eternity, which is God, is the total possession; it is the simultaneous, it is the perfect possession of an indeterminable life. God has everything; He has it perfectly; He has it altogether; He has it without end. With God duration is infinitude; it is His existence. He is immutability itself. He is an Eternal Present. They say that a mathematical line is the flow of a single point that has neither length, breadth, nor thickness; and that time is the succession of present moments, which have in themselves no duration. Man's life is simply a repetition of present moments, of nows. God is the Eternal Now. As Eternity means the total, simultaneous and perfect possession of an indeterminable life, so time means a partial, successive, imperfect and terminable possession of life. It is partial. We have not everything; you cannot possess everything. We are not capable of enjoying everything. Our joys come to us, one after another, piecemeal. We are not capable of taking in all joys at once. Some joys clash. We cannot appreciate the beauty of a starry night and the glory of a sunlit day at the same time. We cannot have both together. There is something agreeable in sweets; and there is gratification sometimes in things that are tart; we cannot enjoy them both at the same time. The external joys that man can know here cannot be experienced in the same moment, simply because they neutralize each other, and we are incapable of enjoying them simultaneously. There is one limitation of our power of enjoyment. Then, we cannot enjoy anything perfectly, because our capacity is limited. There are many beautiful things in nature, but the appreciation of nature is more or less a thing of cultivation. Some men enjoy beautiful landscapes, while others cannot enjoy natural scenery at all. Some men enjoy art, architecture,

painting, sculpture, music; while other men have no taste for æsthetic things. The most cultivated of us do not enjoy any of these things perfectly. Our Lord was very fond of flowers and very fond of nature. No one can read his beautiful parables without discovering that Our Saviour had an intense appreciation of the beauties of nature. But all men do not possess that faculty in the same degree. There are beauties in nature, and there are joys in life, which even the most cultured of us cannot fully appreciate. Therefore, we do not enjoy anything perfectly. We only taste of it. Again, we cannot enjoy everything at the same moment, simply because all the joys of life do not offer themselves to us at the same moment; and if they did, we could not take them all in at once. Beside this partial, this imperfect, this broken enjoyment of the joys of life, there is that other fatal defect —they are all terminable; they do not last; they are soon over. The happiest man finds himself here in a state of indigence. All the joys of life are not compensation for his misery. There are times when he knows he has received satisfaction, pleasure, consolation; but pleasure is far from consolation, and consolation is far from happiness. In this world we may enjoy some pleasures without having any consolation; and we may enjoy pleasures and consolation and still have no happiness. Unalloyed happiness is not here. Perfect happiness is only in Eternity.

Now the heart wants total and complete possession of life. It does not want any partial possession; it does not want any successive possession. It wants total and simultaneous possession of life and all that life means. We are not satisfied with the joys that come to us in installments. We are not satisfied with joys that come to us in fragments. We are not satisfied with joys that come and go. We would have them all; we would have all perfectly; and we would have them all at once. And when we have them all, and all perfectly, and all at once, there is something else; we want

them forever. That is the yearning of the human heart; we will be satisfied with nothing short of that. That means that we cannot find perfect satisfaction except in Eternity. When we share the life of God, we possess all things perfectly; possess them in their totality; possess them simultaneously, and possess them forever.

Man, therefore, was made for Eternity, and not for time. Man was made for God, and not for physical nature. Man was made for a life beyond the bound of time, and never will be satisfied or happy until he reaches it. This is the lesson that every New Year teaches. This is not our home. We have not here an abiding dwelling place. We are out of place here. We are born for Eternity, born for God, and will never be at home or happy until we are with God in Eternity.

What is the force of this lesson? It is that we should realize that time is simply an opportunity; God simply would whet our appetite, sharpen our appreciation by every experience that we meet on this earth. Everything that we are and know and feel in this world, should only urge us onward towards God. As we compute these little intervals of time, like driftwood on the river passing by, they simply murmur: "We must go; but you remain." Traveling through a new country, we see beautiful scenery; we behold lovely landscapes; we view mountains and valleys and rivers; but they remain; and we hurry on. They simply bid us a cheery welcome and say: "You move on; but we tarry here." Every New Year, like a fleeting landscape to a man passing by on an express train, simply says, "Happy New Year. You must go; I join the eternal years." The years that we have known are the years that others have known from the beginning of time; and those years that others to come will know to the end of time. We simply passed through an ordeal; we ran a course; we saw and felt and heard and knew; and then we were away, leaving forever this earthly scene, bidding

a final adieu to the contingencies of time on our way to our true home, our true country, our Eternity. Life is only an opportunity. It opens a school. These little things that we know are like the toys we put in the hands of children to teach them a knowledge of the things worth knowing in life. In this pendulous life, in this school, in this playground of earthly things, we are as children in a kindergarten, learning simply the meaning and significance of things. But we are dull, stupid and slow of understanding, if during the years that are allotted us here we fail to discover the great fact that only God lives; that only God is happy; that only God is our all; and that if we would live forever, be eternally happy and possess all things, we must seek and find God.

That is the thought that was always uppermost in Our Saviour's mind. He said Himself that He had to be about His Father's business. He had ever something to do here. Oh, if we only could get into our minds, fix it there, that we have something to do here. This is not a mere experiment station for human activity. We have something to do here, and time is given us to only do it; and God's grace is given us to do it perfectly. "I must be about my Father's business," said Our Lord; and we should all be about God's business. Every returning New Year should be a warning and reminder to us that our opportunity is slipping away; the time for doing our work is growing shorter and shorter. Our Saviour says, "The night cometh when no man can work." The time is approaching when we can work no more. The time is near at hand when our day will be done. Oh, while there is light let us work; let us do the works of life. We are walking through a dark valley and our path is strewn with snares; pitfalls are on either side through all the way. But while we have the candle of opportunity we can pick our steps. But that candle is burning out, it is even now sizzling in its sockets for some of us. Every year marks a shortening.

The time is coming when we will have no light; when we can work and walk no more.

We are pilgrims, brethren, and travelers. The day when we will arrive at our life journey's end, should be the happiest of our days. The emigrant that leaves the shores of his native land to cross the waste of trackless ocean in search of a home in an unknown land, is saddened by the thought of leaving all that is near and dear to him behind; but after he has shaken off that feeling of sadness, his one hope is to see the land where he expects to make his future home; and the swift passage of the days is sweet to him, because he knows that each day brings him twenty-four hours nearer to his future home. And when on the last day he sees the distant shores for which his heart has been yearning; when he beholds the land in which he hopes to find happiness and peace; when he reaches the end of his long ocean voyage, his heart leaps with joy; he thanks God that he has finished his journey in safety, and that he has arrived at the port to which all his hopes have tended.

So we, brethren, leaving the distant shore, leaving behind the dim outlines of our infancy, have been sailing onward, onward over this ocean of Time and Life towards the distant shore of Eternity. And if we only knew and appreciated the condition of our present tenure of existence, we would welcome the sight of that distant land where at last we hope to find perfect happiness and peace.

And that, brethren, is the sentiment that fills every Christian heart on this New Year morning. We are growing old, it is true; life is ebbing away. But after we have lived the allotted years of human life; after we have traversed the way which all men must tread, there is before us an Eternity. After we shall have bid adieu to all the things of earth, and severed the ties that bound us to everything that was near and dear to us here, our Eternal Lover will await us; our

God is before us, who restores everything, and makes all things new. Our Saviour tells us that we must always be on guard; we are soldiers doing guard duty. We are on watch all our life. He says: "Blessed is he who, when I come, shall be found watching. Blessed whom I shall find at his post." No man was ever relieved from picket duty with more joy than is the Christian when he is relieved of present conditions, these hard conditions, the sad experiences of human life; when he is asked to lay aside his arms, to be relieved and to enter into the joy of his Lord in Eternity. St. Paul sighed to be dissolved, that he might be with Christ. Christians in every age have sighed for death; not that they had thought of suicide; not that they were driven by impatience to ask for surcease of sorrow. It was not that they did not love life; it was not that they did not love their friends; it was not that they did not appreciate the beauties and the grandeur of nature. Oh, no; but it was because they knew that above all there was the God from whom all true and lasting blessings came; and they knew that in Him they would have everything, everything at once; everything perfectly and everything forever. That is the sentiment that is uppermost in the Christian heart on every New Year's morning. It is a sentiment that would impart itself, communicate itself. That is why Christians meet each other on New Year's Day with the greeting: "Happy New Year!" Oh, it is a happiness for us to know that we have lived one year more, and with the prospect of living still another; and that, after all our years shall have flown, there is an eternity for us with our God. And as you all greet each other on this morning with a Happy New Year, I, with a heart full of joy wish you also, brethren, a Happy New Year.

(First Sunday after Epiphany.)

SAVE THE BOY.

"When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and His parents knew it not." (Luke 2.)

GOD is a tri-personal God; and we are persons. He would, therefore, be worshiped by us with a personal worship. He loves us with a love as personal as that of a father for his children; and He says to each one of us: "My son, give Me thy heart." When He sent His Apostles to preach His Gospel, He told them to go into the whole world and preach that Gospel to every creature. While that message of salvation was to the whole world, He wanted it to be conveyed to each individual soul; because He would have the personal worship and the love of each one of us.

But while God would be worshiped by our individual service, He would also have the united service of all men; because individual service receives augmentation of meaning and importance by multiplication. The good opinion of one man is something; a good reputation is not merely the opinion of one man, but that of a whole community; and a good reputation is something that a man prizes next to his life. But the good opinion of one community is of small consequence, compared with the good opinion of mankind; reputation is an insignificant thing compared with fame. Fame is the good opinion that the whole world has of a man; and for fame men have lived and died; for fame men have sacrificed everything dear in life; fame has been for wordly men the one supreme achievement.

So, while God would have our individual service, He would likewise have the united service of the community; He

would have the service of the whole nation, and He would have the combined service of all nations; and only the united worship of all the nations of the world is an adequate expression of the honor the world owes to God. Therefore, the Church, the most perfect expression of divine love and mercy the world ever saw, has been founded as a world-wide church. She is universal; she is Catholic; because she is the Church of God. And when Our Saviour speaks of His Church, and of the honor He would receive from His Church, He means that united worship of all mankind; that supreme tribute of homage from all men to the Creator of all men. There is only one Church, because only a Church that is one can give God the universal homage He is entitled to. There can be only one faith, because God would be worshiped by all men by the same faith, the same hope and the same love. God would be the center of the worship of the universe, and any false note, any discordant note in this universal homage would jar upon the ears of God. God would have also the worship of each nation. A nation is something after all; a nation is a creation of God; a nation has its destiny, has its vocation; and as this world should unite in a universal worship of God, each nation owes God a national worship. The nation must recognize God; the nation must honor God; the nation must do the will of God. God is the God of nations, as He is the God of individuals; and a nation that refuses to worship God in its national capacity, a nation that sets at naught the will of God, as a nation, is apostate; and God will some day fling it from Him, even though it possessed the signet ring of a divine calling. It is for that reason that God styles Himself the "King of kings;" because He would be worshiped by kings, by the crowned heads of states. It is for a similar reason that He styles Himself the "Lord of lords;" because He would be worshiped by lords and the heads of commonwealths. But he is also a "God of Abraham, Isaac and Jacob;" because He would be worshiped by the families of

men. He wants first and before all things the homage of the family. This is a great truth which today's Gospel suggests —the worship of God by and in the family.

When Our Saviour was twelve years old, a festival day arrived, and Joseph and Mary and the Child went up to Jerusalem for the feast; and they celebrated it together. God would be worshiped by every family. Each family has a mission in the world. Mankind has produced many great families. Their great names are treasured in the history of the world. Families have left their indelible impress on the scroll of fame; because families have always had a vocation and a mission, as individuals have had; and if they are true to themselves and to God they do a work in this world that lasts for ages.

God receives no united homage of mankind now; because His Church does not exercise sway over all minds. Set up by men as rivals to the Church of God, there are other churches. There is in consequence discord in the song of universal praise; there is a jangle in the chorus of the tribute of mankind. Men cannot unite in an act of world worship any more, because Christendom is divided; the Church of God is not universally accepted; in consequence God is deprived of that supreme expression of worship, that of the whole world; that supreme tribute of all mankind united in one act of faith, hope and charity.

Men do not unite in national worship any more. Nations do not pretend to any religion any more; and more's the pity. Nations, as a rule, in our days have no place for God in their economy; they do not recognize Him; they do not worship Him; they do not take Him into account in their speculations. There was a time when the nations recognized God; but now it is not the fashion. The nations can now get along without God, provided they have a large standing army and well equipped battleships. Yet, God calls Himself the "Lord of hosts," and He would be worshiped by nations

in peace and in war. And the nation that does not recognize God in the harvest field, and does not pay Him homage on the field of battle, is a nation doomed to early blight and decay. Still, if the whole world cannot any longer unite in an act of faith; if nations no longer profess any dependence on God, there is yet left the family. God, in our time, can be still worshiped by and in the family. If the world has become apostate; if the nations have become renegade, the family can remain faithful; and it is to the Christian family that we must hereafter chiefly look for any progress we make in promoting the kingdom of God. When the whole world was Catholic it was an easy thing to be a Catholic. When the whole nation was Catholic it was impossible not to be a Catholic; but now, when the whole world has become secularized, when the nations no longer take account of religion, the family must step to the front and supply what is wanting to that grand tribute of adoration that God expects from the world. Oh, we must try then to save the family. God must be worshiped at least in the family. The example of the Holy Family this morning, when Joseph and Mary and the Child went up to the Temple according to the custom of the feast, must be an inspiration to every Christian fireside. As long as we have saved the family we have saved the essentials of Christianity. But, not only has the world become apostate and nations apostatized, and States turned away from God, but the family is vacillating in its allegiance to Him.

In our days wedlock has been made a mere civil contract between man and woman, subject to the whim and caprice of the parties; and children are creatures of marital sufferance. All idea of divinity, all notion of a holy state of marriage, has completely vanished. The world having become secularized; the nation having become secularized; the family has become secularized. In our day the State is everything; and God is left out of the calculation entirely.

Now, brethren, the Church has always tried to safeguard the world's faith and worship; she has done her best to prevent the setting up of rival churches. She would be the one Church, the universal Catholic Church. She has always tried to maintain the nations in fealty to Christ; to keep them in line with Christian traditions. She has tried to spread everywhere Christian civilization, and to make all the laws of men conform in everything to the laws and the will of God. But, she has tried most strenuously to preserve the family from apostasy, from utter secularization. She has always fought against the assumption that marriage is a mere civil contract. She has always striven to keep before the minds of the people the great truth that wedlock is but a realization in time, and under finite conditions, of the life of God Himself. She has maintained inviolate the unity of marriage, the indissolubility of the marriage bond, and the equal rights of the woman and man in the marriage state. She has gone further and said to the world: as the husband and the wife are one, because God is one, so is the corollary true; the fruit of this union, the children of wedlock, are the children of God. As she has watched over the marriage bond and protected the marriage bed, so has she watched over the Christian education of the children. As she has put the seal of God upon the bond of marriage, she has put the seal of God's Sonship upon the children. She says: "They are God's; therefore they are mine. I am responsible for them to God. To me did the Saviour say, 'Go preach this Gospel to every creature.' I have preached it to their fathers and their mothers, and I will preach it to them." The Church recognizes no authority inside the family circle but her own; within the sacred precincts of the home she is supreme and brooks no rival.

When the Apostles first began evangelizing the world, they did not build churches; they did not build schools. They went from house to house, and every house and every

home became a temple. And St. Paul in his Epistle to the Romans sends a greeting to the home churches of Prisca and Aquila. The original churches were the homes of the Christians; the sacraments were first administered in the dwellings of the faithful; the sacrifice of the Mass was first offered up over the bodies of the martyrs or at the firesides of the saints. In their homes the Christian people worshiped God in spirit and in truth.

Now, brethren, the great question that confronts us today is how to save religion; how to save the Church of God; how to save the essentials of Christianity to the world. We cannot make the world one as it once was; we cannot with a wave of our hand do away with these churches that dispute authority over men with the Catholic Church. We cannot make nations Christian; we cannot even make this nation of ours Christian. It seems the world today will listen to nothing but secularization. It wants no God to meddle in its affairs. But even if the world has gone astray, if nations have apostatized, we must try and save the family. And the Church is making a supreme effort to save the family in our day. In this country she has her parochial schools which she supports at great sacrifice. Why? Because she would save the family. In this country the Church establishes festival days and holydays of obligation, when she requires the people to assemble around her altar and receive inspiration. Why? Because she would save the Catholic spirit in the family. But what is a festival that is not at the same time a public holiday? The Church from the beginning had her festivals, and these festivals were generally well observed. The king recognized them, as well as his court. The whole nation recognized them. Cities recognized them. A great festival was an outpouring of the masses, a grand public expression of Christian sentiment. We have none of those great observances any more because festivals are not recognized publicly, and the festivals that we try to maintain are becoming more and more

of a burden. The Church has dropped a great many of those days of obligation; only a half dozen remain. Why? Because, what is the use of asking Catholics to observe a holyday when the whole world refuses to recognize it? There was a time when a whole people turned out to do honor to a saint or a mystery; the king at the head of the procession, his court following him, the princes of the realm in line, and the whole people in procession to pay united homage to God and to do honor to the name of one of God's servants. That is not the case any more. You never see it now. There was a time when whole parishes turned out to do honor to a patron saint. We do not see patronages any more. Religious festivals are abolished; great church holydays have ceased to have any significance for the public.

But the Church, driven back to her inner line of intrenchments, the family and the fireside, defends these against all comers. There is one festival that remains, thank God, and perhaps we owe it to our enemies that it does remain; and that is, the Sunday. All the great festivals of the Church have been abolished in Europe and even the Sunday has become as any other day of the week; but in this country, which is the country of the future, there remains one great holiday universally recognized, and that is the Sunday. And we shall make telling use of that Sunday. If the world has taken away from us all our great festivals and has left us our Sunday, we must make the best use of that Sunday. Therefore, today in this great country our great rallying cry should be the observance of the Sunday. Come to Mass on Sunday. We have made great progress here; the world is astonished at our achievements; but if we would preserve what we have accomplished, we must make the Sunday a day of universal observance. Before Protestantism came into being, before the division of Christianity, the Church had fixed the Sunday as a day of obligatory observance. Since the Fourth Council of Lateran she has required that all Catholics hear Mass on

Sunday and abstain from all servile works. Since that council to the present day it is a mortal sin for any Catholic to remain away from Mass, the sacrifice of the Mass on Sunday. Now that everything else is gone, that the unity of Christendom has been disrupted, that the nations have apostatized, that States have become recreant, there remains the family. And, thank God, there remains also the Sunday. And, brethren, we should concentrate all our energies on bringing about a general observance of the Sunday. If God is not to be worshiped by the world, if He is not to be worshiped by the nations, He can and must be worshiped by the family. Jesus and Mary and Joseph went up to Jerusalem according to the custom and they united in family worship. We must get our people to come to Mass on Sunday, or they will be infallibly lost.

Now, the truth of the matter is, our people are not coming to Mass on Sunday as they should. Our young men are not coming to Mass on Sunday as they should. They having dropped away from the Mass, there is danger that their children will cease to be Catholic. Now, this is a crying shame. In our great cities not one-half of our young Catholic men go to Mass on Sunday. It is a great pity, because they are good young men; they are Catholic young men; and if tomorrow the Church were in jeopardy she would first call on them for assistance; and she would not call in vain. Our young men are willing to die for their religion; but they won't come to Mass on Sunday. Unless we can bring them to the practice of their religion, that sentiment of devotion, that sentiment of loyalty, will soon disappear; and what progress we have made in this country will soon give place to a retrograde movement. The Church is doing her best in all parts of the world to bring about a stricter observance of the Sunday. She is trying to keep alive a Catholic sentiment among the people. What is the use of preparing children for their First Communion if we abandon them afterwards? On

the day of First Communion we give up the church to the children. We empty our pews and allow them to take the front seats. The little boys and girls appear with rosettes in their lapels and bouquets in their hands; the Bishop and the clergy pay them homage on that day of their First Communion. The next Sunday, where are those little children? Where are their bouquets? Where are their flowers? Thrown out into the street. Those little children are thrown out, too; or, perhaps, you will find them at the end of the church without a prayer-book and kneeling on one knee. No recognition of them any more; nobody to look after them now. Nobody looking after them, they must look after themselves. What a pity! Their fathers and their mothers do not look after them, and the poor little children soon forget all that they learned in the days of their catechism.

The Church will strive by instituting sodalities to bring these children back to the sacraments, to keep a spirit of fervor among them. But what can sodalities do unless people come to the Church and see sodalists in the performance of their duties? The Church tries by bringing about a mission every few years to arouse a sentiment of religion and piety among the people. But how many of those who come to make a mission have not been to the sacraments for years? And how many after the mission go away and do not return to the sacraments for years again? The Church has a terrible task before her, to keep alive the sentiment of religion in her people, as well as to instill it in the hearts of the children.

Now, there are a good many agencies calculated to keep alive this spirit of religion, and one of them is preaching. The priest is required to preach to the people. The Church demands of him the performance of that duty. It is not because I like it that I preach to you; I must. The Church demands that I preach the Gospel to you. If people do not want to listen; that does not relieve me of my obligation.

There is another agency that must not be overlooked,

and that is the pew. It used to be a privilege to have a pew, and only kings in times past were allowed to have one. Afterwards princes came to have pews; but pews were always regarded as a matter of great distinction in Europe. All the rest of the people stood, as they would in a courthouse or a public hall. There is one other thing we must thank our enemies for; and that is the introduction of pews. By means of these pews in our day families are kept together in the church. If the pews are rented the family assembles and worships God together. How came it when Our Saviour and His mother and foster-father came to Jerusalem, they had that unfortunate experience, when the child was lost? It was because they were separated in the Temple. Now, we are trying to keep the fathers and mothers and children together, and for that reason we have pews in which they can stay together, and worship God together; that in that way the children may be kept from straying. If fathers and mothers would only take this matter to heart they would second the efforts of the Church and bring their children with them to the holy sacrifice, and have them by their side while worshiping God.

No man should get married who has no thought of a home. No father and mother should bring forth children unless they have provided themselves with a home in which to bring those children up. But besides a home, every Catholic father and mother should have a pew in the parish church, where they all can worship God together.

And another, and perhaps a more important measure to secure the permanency of Catholic faith is the taking of a Catholic paper. You must try and keep an interest in the Church and an interest in your religion; and how can you keep an interest in either unless you take a Catholic paper? Our Saviour says, "Where your treasure is there your heart will be also." You must take an interest in the Church, and in her activities; and when your children become interested in

the Church and in her work in the world, then they, too, become active Catholics. The Catholic father and mother who never read a Catholic newspaper, have never a Catholic thought to impart to their children. The poor children grow up estranged, and in the third and fourth generation will be lost to the Church entirely. So I wish to urge upon you this morning two things; one is to secure a pew in your parish church for your family, where you and your family can unite in the worship of God together; and the other, to take a Catholic paper, to become interested in great Catholic movements, and impart that interest to your children. In this way we will save our Catholic homes; our Catholic families will do their duty; God will be worshiped at the fireside and receive the homage and honor of each Catholic family that He received this morning from the Holy Family in the Temple. When the child was lost He stood before the doctors and disputed with them, asking them questions. The whole audience was astonished, and they wondered at His wisdom and His answers. If we save our Catholic homes, if we save our Catholic children, if we safeguard the honor and glory of God around our hearthstones, the world will be astonished at the grandeur of the Church; the world will first wonder, and in the end adopt our faith and practices. The God of the Catholic Church is the God of the nations; the God of the world; the God of the people; let Him be also and above all the God of the Catholic home.

(Second Sunday after Epiphany.)

THE WEDDING FEAST.

"There was a marriage feast in Cana of Galilee." (John 2.)

THE oldest feast known on this earth is the marriage feast. It antedates all other festivities, and takes rank over all other celebrations. Men from the time they began to live on this earth celebrated their wedding. The custom has been universal. All nations have observed it. All civilizations have held it sacred. Men had wandered over the earth, and nations had settled in different climes; people had drifted over the globe, and all knowledge of primitive life was lost; all traditions had passed into the realm of myths, and men were governed by the shadows of a half forgotten past. But there was one feast that remained to the people under all vicissitudes of their history, one single ray of clear, pure light came down through the mists and fog of patriarchal life; and that was the light that burned around the nuptial altar. There was one great truth that pierced the clouds of ignorance and error; one great primary verity that all the nations held to, and that truth was spoken in Paradise by God, when He said, "It is not well for man to be alone." This earth was accursed. From a paradise of life and delight it was turned into a valley of death. The songs of angels, the joys of Paradise, were no more. Men went forth to tread their weary individual ways, and those ways were strewn with thorns and thistles. In the sweat of their brow and in the sorrow of their hearts they were to make their livelihood here, as they trod sorrowfully along in the road that led to the grave. But there was one note saved from the original symphony; one clear, ringing note that still survived from that chorus that was sung on the morning of creation; one cheering tone fell upon the poor, oppressed human heart; and that note was

sung around the hymeneal altar. And it has been the key-note of every marriage feast celebrated since. That was the key-note of every marriage feast that has been celebrated in the world from the beginning. Mankind puts away all care; men and women forget the troubles and trials of life, and sing merrily as in the beginning around the bridal altar; with all their hearts, and those hearts freed from care, they join in the marriage feast. I say it is the oldest festival we know. It is the first festival celebrated on this earth. It is a festival that has been celebrated by all men, everywhere and always. It will be the last festival celebrated, when time will be rolled up like a scroll, and this earth will cease to be. Our Saviour says that it is particularly a festival of this earth. It is the one heritage of joy that man can claim on this globe. He says in Heaven "there will be no marrying or giving in marriage."

So pure, so happy are the joys that cluster around the nuptial altar that Our Saviour has adopted that figure to illustrate His relation to the Church. He is a bridegroom; the Church is His spouse. He came as a bridegroom, and he has invited us all to the nuptials of the Lamb. St. Paul says that He chose His own spouse, and He chose her "without spot or wrinkle or any such thing;" and the heavenly Bridegroom solemnly contracted nuptials with this spotless spouse. He and His Church are one, and the union of the two shall be perpetual. "I will be with you all days," said Our Lord, "even unto the end of the world." And so pure and unalloyed is this joy that when Our Saviour would describe to us the bliss of heaven He pictures it as a marriage feast. He said a King made a marriage feast for his son and invited many, and at the marriage feast some were discovered that were not clothed in wedding garments. These were cast out into exterior darkness, where there would be weeping and gnashing of teeth.

In this morning's Gospel we are told that there was a

wedding feast in Cana of Galilee, and the mother of Jesus was there; and Our Lord and His disciples were invited. Because of the part Our Lord took in this marriage feast the Church has declared marriage a sacrament. Everything that Our Lord touched He sanctified. He went down into the Jordan and was baptized; and he sanctified the waters of the Jordan, and baptism became by that very act a sacrament. He went with His disciples to the marriage feast of Cana; and by so doing He sanctified marriage, and the Church proclaims it now a sacrament. Is there not here subject for study? Marriage, the first of all institutions. Marriage, the first of all celebrations. Marriage, the first of all public festivals. It antedates society; it antedates the State; it antedates kingdoms and empires. The marriage feast was observed here on this earth before there was any society, before there were any nations, before there was any civil government. Marriage is one of the primary institutions of the human race, and it was always public. The most public of all celebrations was always the wedding feast. Everybody took part in it; and the more public it was, the more perfect was the celebration. There were two characteristics of the wedding feast from the beginning; it was always an occasion of joy, and it was a public manifestation.

Now, from this we conclude that marriage has been not only the most ancient, but the most solemn of all institutions. What do you mean by solemnity? It means the observance of certain customs and formulas. What do we mean by publicity? It means the participation of the whole community in mind and heart in the celebration. Now, marriage was always accompanied by these two characteristics; and they must accompany honorable marriage always and under all circumstances. It was never a mere affair between a man and woman. It was never a mere private agreement; it was never a mere contract between two. It was always a public engagement, and the public always took part and gave its

sanction to the covenant entered into. And from the beginning we find these two characteristics accompanying every marriage in every clime, among every people. And at all times we find marriage an occasion of joy; and on every such occasion all acquaintances came together and gave public sanction to the act. So you see that marriage has an antiquity and a sacredness that antedate all human institutions, and is prior to all human laws.

Marriage is a natural institution. It belongs to the race. It was a part of the original plan of creation. It was implied in the resolution of God when He said: "Let us make man."

There are two things to be considered in wedlock. The one is the preservation of the race. God has intended that the human family shall be perpetuated by means of marriage. The other consideration is that men and women come together in wedlock, and their marital association which makes them one, identifies them for time and eternity, and makes their work in this life and their reward in the next a joint concern. Aristotle tells us that man was a conjugal being before he was a political being. He means that man married before he voted. He means that a man had a wife before he ever cast a ballot. He means that the family antedates the State; and this is the truth. It was the truth in the beginning, it is the truth today, and will remain true as long as men remain on this earth. Marriage antedates the State; antedates human law. The marriage bond is a postulate of all human legislation. Marriage is a state, not a condition, created by individual agreement. It is a state, and men entering into marriage must submit to the conditions of that state. A man cannot bring a child into this world under special agreement. The child entering into life has natural and inalienable claims upon his father and his mother; and these claims are founded in his nature and sanctioned by the God of nature. And the God of nature will hold the parents responsible for the care and bringing up of the child. When

men and women enter into wedlock they cannot make their own terms. Wedlock is a state established by God; and the moment the married couple enter into that state they become subject to the law of God. A man and a woman might like to come together and agree to live in common, while it is mutually agreeable. Impossible. Why? Because heaven's canon is against such an agreement. A man and a woman might desire to come together and agree to live a common life under the stipulation that there should be no children born to the union. Impossible. Why? Because heaven's canon is against childless marriages. A man and a woman might come together and agree to live a common life for a certain number of years, or, with a stipulation that certain contingencies should sever the union. Impossible. Why? Wedlock is a state, and man and woman entering into that state become one; and the union can be dissolved only by death.

This is matrimony as it was contemplated in the beginning. This is that primary institution of wedlock which we cannot now control or change. The Church has always accepted that institution as divine; she has watched over it and guarded it. She has ever been the guardian angel of the marriage couch; and from the first hour that she appeared on this earth her arm has been outstretched to protect the sanctity of the marriage relation. She took her keynote from Our Lord. He said: "What God hath joined together, let no man put asunder." From the first marriage she performed until the last she will celebrate on this earth, she made and will make that condition, that the union of man and woman in wedlock shall be a union dissolvable only by death. What God has joined together she will never allow any man to put asunder.

Wedlock was a measure of morality; and marriages from the beginning were public ceremonies and society at large took part in them. The marriage feast was always public;

because the world would know when man plighted his wedded troth to woman and when woman plighted her wifely love to man. Society would know when this social unit was formed, when the family hearth was founded and marriage established.

The Church has not only accepted this marriage as a sacred thing of the Old Law, but she has proclaimed it a sacrament of the New. She has not only taught that it is a measure for the perpetuation of the race; but that it is a means of grace and a wellspring of eternal life. It is a bridle and a powerful restraint upon the passions of men. The most imperative of all social laws is this: man must be true to his wife; the wife must love the husband alone. One of the oldest crimes in the world is the crime of adultery. To repress this crime was the first law enacted. Against that law men were first found guilty. "The Sons of God went down to the daughters of men; and they brought forth." The crime of unfaithfulness to the marriage obligation has remained the crime of every age from the first. Today marriage is a measure of morality just as it was in the beginning. On the other hand, from the beginning men have striven to throw off all marital restraint; because men have from the beginning been strongly inclined to immorality. As there was a law of justice and right always galling to avarice and self-interest; as there was always a law of the flesh that rebelled against the law of the spirit, so men from the beginning have endeavored to bring wedlock down to the condition of ordinary animal intercourse. They have tried to disengage wedlock of all moral restraint and religious obligation, to give their lusts free rein. And if you study the history of marriage you find society ever drifting farther and farther away from the original ideal. You find it becoming more and more the creature, the toy of human passions.

What is the tendency of this age? It is to make marriage a *nudum pactum,* a common civil contract. In this State and

in every State of the United States marriage is declared a civil contract. In nearly all the States of the world today, marriage is classed as a bargain between two, and concerning only two. It is a frightful, horrible proposition that confronts us. The women of the world ought to rise up and protest against such a desecration of marriage. A civil contract! Why, marriage was before any civil state; marriage was before any covenant you could call civil; marriage was before any civil legislation. How can the State retroact upon marriage? How can the effect act upon the cause? If marriage antedates all other human institutions, if man was a conjugal being before he was a political being, then marriage cannot be subject to the control or jurisdiction of the State. Marriage must be pre-supposed. The family is the unit of society. The family is the corner-stone of the State. It rests upon it; it is built upon it. The idea of civil wedlock is simply preposterous; outrageous; *ex-post facto.*

Why do we want these civil marriages? Why this statute declaring marriage a civil contract? No married man ever demanded it; at least, not on the day of his wedding. No married woman wants it on the day of her bridal. If a vote were taken on the wedding day every married couple in the world would subscribe to the position of the Catholic Church, that marriage is the union of two souls, two lives, and is terminated only by death: "the union of one with one forever." Ask every woman on the day of her marriage how long she wishes to live with her husband; and she will answer you, "Until he dies." Ask every man at the nuptial altar how long he wishes to be united to his wife, and he will say, "Until I put her in her coffin." Oh, no, on the wedding day every man and woman in the world is at heart a Catholic.

This essential condition of wedlock, that it shall be perpetual, is imposed by nature. It is necessary that the father and the mother should enter into a perpetual obliga-

tion because of the children. Men are made for society, because they cannot live outside of society. There are things we cannot do ourselves; we need the co-operation of our fellow-men. There are, in like manner, things that men cannot do by themselves; they need the co-operation of women. A man needs the help of a woman; and it was for this reason that God gave Adam a helpmate. He said: "It is not well for man to be alone." Now, where is it that the man mostly needs a woman and the woman the man? It is in the bringing up of the children. There are some animals that can take care of themselves from the moment of their birth. There are others that need the care of their mother. There are a few animals that need the care of the mother and the father for a time. But the child needs the care of father and mother for twenty-one long years. The father and the mother are obliged to look after the child; not only to supply him with food and raiment, but likewise to give him an education. Parents are responsible for their child; and the laws of nature, as well as the commandments of God, require that they should take proper care of that child. While the wife brings forth her first-born and watches over it until it is twenty-one years of age, other children come; so that at the expiration of the first child's minority, she has a whole family to take care of, and the last child will continue to require the attention of its parents until these parents are claimed by death. Therefore, the condition of the family requires that the father and the mother should unite their efforts in bringing up their families. In the name of the human race, and for the sake of their children, they must climb the hill and go down the hill together.

Now, brethren, this is the institution of marriage as it was in the beginning, and it is still proclaimed by the Church of God. Why is it not so universally recognized? Why have we divorce? Why have we that terrible scandal every day offered to our eyes? Husbands flinging away their wives,

wives parting forever from their husbands. It is a sad thing. The assassination of love is always a sad thing. The strangling of wedlock is always a horrible thing. What are the causes of it? It would take me too long to tell you them all. I will simply say a few words on some of the causes. Divorce is a proof that murder has been done. The man and woman who go into the divorce court to have their marriage annulled are confessed murderers. When a man marries a woman he covenants to give her his heart, and if he fails in that solemn engagement he murders that woman's love. He is not required to give her wealth. It is not demanded of him that he lift her up in society. He is not required to give her a great name. He is not required to secure her a brilliant career. In his engagement to her he simply binds himself to give her his heart; and he may give her everything else, she won't be satisfied unless she has that heart also; and if he fails in everything else she will be contented provided he gives her his heart. And when a woman marries a man she gives herself wholly to him. She pledges herself to live solely for him. She is to cheer him and make his days happy. "It is not well for man to be alone." She is given to him by God to be his supreme earthly consolation. But she must efface herself and become absolutely united and identified with him. She drops the name she was known by when she won him; she takes the name of her husband. That is why Our Saviour says: "there should be two in one flesh"; two lives blended in one, and that one the husband's.

Now, the women of our age do not like that effacement. They do not want to be shut off from society; they want to continue in the lime light; though matrons they want to see their names in the newspapers. Whatever wrong comes from the distaff side of wedlock, belongs to the women who try to shine and appear in the world after marriage. On the day of her nuptials the wife becomes identified with her home and completely merged in her husband. If she shone before

marriage she may shine still; but only to reflect honor upon her husband. If she has charms, their splendor must add glory to his person and name.

Now, these are old-fashioned notions; but they are true ones. A man is bound by his marriage vows to give his whole heart to his wife, to live for her, to labor for her, to die for her if necessary. The woman is pledged to give herself wholly and irrevocably to her husband. She must efface herself and live only in him and for him. This is the Catholic idea of wedlock, and this is the idea that every man and woman who loves joyfully accepts on the day of their marriage. On their wedding day every man and woman in the world, I say, is a Catholic; for every man that takes a woman as his wife takes her forever, pledges her his undivided love and affection. And every woman that takes a man on her wedding day gives herself wholly for him and to him. And, brethren, if this idea of marriage was universally accepted we would have no divorce; we would have not only many happy marriage feasts; but many, many happy married lives.

(Third Sunday after Epiphany.)

GOD PROVIDES FOR HIS CHURCH AND HER PRIESTHOOD.

"Go show thyself to the priest and offer the gift which Moses commanded, for a testimony unto them." (MATT. 8.)

THE Sovereign God has always demanded of His creature, man, a tribute. He is the Lord of heaven and earth and all His subjects must pay Him tribute. A tribute is an acknowledgment of fealty, of subjection. And as God's sovereignty is universal, so is this law of tribute. God demands of men a tribute, and a tribute of the whole man. He demands a tribute of man's mind, of man's heart, and of man's body.

He imposes upon the human mind certain truths, which it must accept. He imposes upon the human heart a law of justice which it must observe. He imposes upon the human body a service which it must perform. Man pays with his mind the tribute of faith; he pays with his heart the tribute of hope and charity; and he pays with his bodily powers the tribute of labor. God demands that of man; he demanded it of the first man and He will demand it of the last man. The payment of this tribute is a condition of man's perfection, as well as of his peace. Man rises to his highest privilege in bestowing this tribute on his Sovereign Lord; as man finds his peace and happiness in the perfect discharge of this duty.

Not only does God demand a tribute from His highest creature, man; but, as He is the Lord of heaven and earth, as "the earth is the Lord's, and the fullness thereof," He demands a tribute from every living thing on this earth. The day He introduced into this earth its master, Adam, He placed the flocks and the fields under tribute to him and through him to their common Lord. He demanded the first fruits of the fields and the firstlings of the flocks. This tax was put upon the human family on the very first day of Adam's creation; a personal tax, what might be called a capitation tax, was put upon every individual man. He was to pay to God the tribute of faith, hope and charity, and a faithful service. And upon the earth was placed the tax of the first fruits of the fields and the firstlings of the flocks. And God has always exacted that tribute. At first it was a voluntary tribute, in so far that it was left to every individual to decide for himself how much he should pay. But when the human family increased, and society was formed, it became necessary to fix the amount of this tribute. And then it was that the tithe system was inaugurated. God required a tenth part of all the increase, whether of the field or of the flock. A tenth part of all that this world yielded

God demanded for Himself. And this system of tithes, which we find among the primary institutions of the Mosaic law, was adopted by the whole world; or, to speak more accurately, it survived the dispersion of the tribes; and we find traces of it in all the legislation of antiquity. Not only the Jews made tithes the basis of taxation, but we hear of tithes among the Greeks, among the Romans, and among the nations of far India. In Greek legislation the tithe became synonymous with tax.

So, you see how a primary truth may survive the wreck of the original dispensation. And this tithe system, established by Moses under the direction of God, has been preserved as the proper basis of taxation by nearly all the nations of the earth. The one-tenth was demanded by God as a tribute to His sovereignty. Man could take nine-tenths for himself; one-tenth God demanded for Himself.

Now, why did God want this tribute of the first fruits of the fields and the firstlings of the flocks? Why did He demand one-tenth of all the increase of this earth? If you read the book of Numbers you will there see that God selected the tribe of Levi to be a priestly tribe. From the tribe of Levi were to be drawn the priests who were to minister in the Synagogue. And in that same book of Numbers we read that God forbade any portion of the lands to be given to the tribe of Levi. All the Promised Land, all that God had provided for His people, was to be divided among the other tribes. The tribe of Levi was to receive nothing. Why? He says, "I will be the inheritance of the tribe of Levi. I will make over to the tribe of Levi the tribute which I will exact from the other eleven tribes." And the Lord said to Aaron: "You shall possess nothing in their land; neither shall you have a portion among them. I am thy portion and inheritance in the midst of the children of Israel. And I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve

me." And from the beginning this has been the fundamental principle upon which has been based all legislation for the support of religion. It was the principle on which the Synagogue was maintained. It is the principle on which the Church of Jesus Christ is maintained. Religion is the concern of God; the Church is the kingdom of God. Priests ordained to supervise the interests of God, to rule in the kingdom of God, are chosen and set apart for God's work. God pays His public servants. Therefore, He says: "The tribe of Levi shall receive nothing from men. They will minister to Me and I will be their inheritance." And under the old law all the tribe of Levi depended upon the tribute paid to God, and received their support from the sanctuary.

When Our Saviour came, He did not propose to destroy the old law; He said He would fulfill it. The Church of Christ is built upon the foundation of the Synagogue. Christianity is only a development and completion of Judaism. We are all Jews. Our Saviour was a Jew. The Blessed Mother of God was a Jewess. We are all Jews; but we are more than Jews; we are Jews, plus our Christianity. We owe a great deal to the old law; we owe a great deal to Moses, and to the Synagogue. We believe all the ancient books to be inspired by God, and an unwillingness to accept any word or sentence in the Old Testament would be tantamount to a heresy. So, you see, we have never parted with Judaism. We have never rejected the law of Moses. But, as Our Saviour came to fulfill the law, to complete the law, so we are the heirs of that completion and that fulfillment, and we are not only Jews, but Christians.

Now, as God set aside the tribe of Levi to be a priestly tribe, and cut it off from all participation in the division of the lands, and of the other provisions made for the support of the people; as He said that He would be the inheritance of the tribe of Levi, and would Himself support it; so under the new dispensation the priesthood of the new law is cut off

from all participation in worldly benefits, in worldly affairs; and God is its portion. As the tribe of Levi had to look to God for its support, the priesthood of Jesus Christ has to look to the same source. As the priesthood of Moses had to look to God for its inheritance, so the priesthood of the new law must look to God for its portion. And upon the morning of his ordination every priest, on bended knee, with hands folded before his breast and with his eyes fixed upon the crucifix, makes the solemn declaration that he accepts Jesus Christ as "the portion of his inheritance." Every priest in the Catholic Church, on the morning of his ordination renounces all hope of worldly grandeur; all thought of worldly profit; gives up every hope of a worldly career; shuts out for himself every avenue of gain, and chooses Jesus Christ as his sole and only inheritance. Priests do not enter into business; they cannot. Their vows forbid it. Priests are not moneymakers. You do not see them in our exchanges; you do not see them in public offices; you do not see them in the marts of trade; you do not see them among men brought together by ambition of gain. Priests are cut off from all such worldly enterprises. They must not, they cannot enter into those ways of pelf by which men of the world gain a competence and make a livelihood. They serve the altar. And St. Paul says: "Those who serve the altar must live by the altar." The priests of the Church serve the Church, and they must live by the Church. And as the Church is the Church of Jesus Christ and the heir of that tribute which the world must pay to God, so the priesthood of the Church live by that inheritance which on the morning of their ordination they chose.

Now, you see from this that the support of the Church is not a gratuity. The Church is no beggar. The Church receives from God the portion of God's inheritance. God tells the Church: "I will be your portion." The Church looks to God, not to the world, for her support. God is her paymaster, not man.

But it has been said that the priests are an unnecessary burden. These Socialists claim that there are two classes of drones in the world; soldiers and priests. Soldiers do not produce anything, they consume; priests do not produce anything, they consume. And they would therefore be rid of both. They claim that no man has a right to live in this world who does not make his own living; therefore, there is no place for soldiers and no place for priests here.

The priest need not ask any man for anything. The priest is not dependent on men. If there is a God; if that God is Sovereign Lord of heaven and earth; if that God has a right to claim homage from man; if that God has a right to a tribute from this earth; then that God has a right to bestow that tribute upon whomsoever He will. If the world does not owe anything to God, then it owes nothing to the priest. But if it owes something to God, and pays it; then that something God turns over to His priests: "I will be the portion of your inheritance." No, the priests do not look to men for their support. The Church does not look to men for its maintenance. The priests are the priests of God; and the Church is the Church of God; and God will maintain His priests and maintain His Church with the portion of the tribute that He has made their inheritance.

The Church has always made the support of religion as reasonable as possible. She has never entirely abandoned the principle of tithes. From the foundation of the Church, from the days of the Apostles, that principle of tithes she has held sacred. The Church for sixteen hundred years had been supported by tithes, as well as by voluntary contributions. The Council of Trent fixed the tithes as the proper basis of Church sustentation. When there was little money, business was conducted on the principle of exchange. Then there was barter and trade. In order to support religion it was necessary to contribute of fruits of the field and of the flocks. But in modern times money has been made the equivalent of all

values, and barter and trade are no longer in vogue. And the Church, accommodating herself to changed conditions, has changed the old system of tithes into one of monetary sustentation. She no longer asks the people to contribute of the fruits of the field and the flocks, she simply says: "Support your clergy, support religion, support your churches; and support your schools and support your charitable institutions." From the beginning she found that this was a heavy tax. The people felt it, too. If they did not feel it, it would not be a tax. It being a sacrifice, she always tried to make the conditions as easy as possible. Therefore, from the earliest times we find her encouraging priests who would ask nothing from the people. From the earliest ages of the Church, you will find there were priests who lived by beggary. They were called "mendicant priests." They asked for nothing. They simply lived upon what was voluntarily given them. The begging orders soon spread all over the world, and priests became mendicants, all. Up to the sixteenth century you will find the whole Catholic world dotted with monasteries, and each monastery housed a number of priests or nuns, all of whom lived by beggary. They were all mendicants, and the orders they belonged to were called "mendicant orders." Because the Church would have the burden of supporting religion made as easy as possible, the priests were encouraged to look to the people for the meager support that they needed.

But people are generous by nature; and Catholics are the most generous people in the world. These mendicant orders, these begging priests, were always well supported. They never appealed in vain. The result was, these orders often became wealthy; they possessed vast estates; they became great land owners. And that wealth was one of the causes of the misfortune that fell upon the Church in the sixteenth century. These begging priests became rich; rich from the generous bounty of Catholics. Side by side with

this mendicant system grew up the system of fixed revenue. Endowments of churches and religious institutions came in vogue. Constantine the Great, the first Christian Emperor of Rome, made endowments of churches; and the wealthy people of the Christian world soon followed his example. If we go back, we will find that all the great monuments of Catholicity in every country give proof and evidence of the generosity of the Catholic rich. The great cathedrals, the great asylums, the great institutions of Catholic charity, were not brought into being by the poor; they were given to the Catholic Church by the Catholic rich. In that way churches were endowed, and the priests who ministered in the Church received a fixed salary. Orphan asylums, hospitals and refuges for the poor were established, and fixed rents were set apart for their maintenance.

Not only that, but the State stepped in and took upon herself the maintenance of the clergy. Then for the first time we hear of State churches and State priests. In these Catholic countries every priest received support from the government. Every parish church received sustentation from the public treasury; and the money that supported the priests and the churches was raised by taxation.

So, you see, side by side there grew up these two systems; the mendicant system and the system of public sustentation. The mendicant system supporting those priests who lived by the spontaneous contributions of the people; the system of public sustentation providing for those priests who lived on endowments or by the taxes collected by the State. The latter system is now passing away. Religious orders may grow rich, while their members individually observe their vow of poverty. While the religious orders may own vast estates, their members individually have nothing. The governments that formerly supported religion, the State churches and the State priests, refuse longer to be responsible for their maintenance. State churches are also passing away. State clergy

will soon be a thing of history. The Church will soon have a clergy all her own, who will depend upon the people directly; who will receive their proper support from the people immediately. And the result will be vastly to the advantage of both. There is today only one order that observes fully the vow of poverty; and that is the noble, apostolic order of parish priests. They have nothing that they do not receive from the people, and what they get from the people is given them for good value received. I say parish priests; because they are the only ones who depend entirely on the people; as it is chiefly they who continue the life, office and spirit of Jesus Christ. The parish priest is about the only man today who must accept Jesus Christ as the portion of his inheritance. He is the only man on earth today for whose maintenance there is absolutely no provision. He must support the church, and keep it in proper repair. He must support the charities of the parish. He must support the poor within his jurisdiction; and woe to him if any man goes from his door hungry. He must support the Bishop and his assistant clergy. Assistants must receive their salaries. But where is he to receive his salary? Whither does he turn on pay day? There is no pay day for him. He has no paymaster. If the people do not spontaneously contribute to him, then he is a bankrupt.

But why support the clergy? Why submit to taxation for the support of priests? In the first place, God imposes it as a duty. You do not pay the priest, you pay God; and in paying God you are paying an honest debt, if there is an honest debt in the world. The priest receives his reward from God. He lives by what God gives him. Therefore, to withhold from the priest his support is to refuse to pay to God the tribute that belongs to Him.

You say, "Priests are as unproductive as soldiers." How false that is! The priests are the only men that are doing any good in the world. They are the only men who have ever

done any good in the world. For nineteen hundred years who have been benefiting mankind? Who have been really enriching the world? Who have been making this world better and happier? Who have been ameliorating the social and domestic condition of humanity? Worldly men have done nothing. Worldly men have at all times sought only their own self-interest. Worldly men have never labored save for what redounded to their individual advantage; the only men that worked for humanity; the only men that worked for God; the only men that ever accomplished any lasting good in the world, were the priests. Priests founded Christian civilization. Priests laid the lines upon which all Christian commonwealths are being conducted. Priests have presided and blessed the foundation of every beneficent institution this world has ever known. The priests have built the asylums; the priests have built the hospitals; the priests have established refuges for the poor; the priests have built the churches; the priests have helped to keep alive the torch of faith; the priests have preserved sacred and secular knowledge; the priests have preserved the supernatural virtues of faith, hope and charity in the world. The priests have safeguarded everything that is good, holy and pure; and to them is due whatever is grand and noble, and of good repute in the world today. Drones? They are the only workers. Drones? They are the true friends of men. Drones? They are the only pioneers of the world's greatness.

And what is more, brethren, the priests were always the respected leaders of all progressive peoples. Those peoples today are prosperous; those peoples today have a future, who have their clergy with them. Those nations that have turned their back on their clergy are going down to destruction everywhere. The nation that cuts loose from its clergy is doomed to early decay. Who are the great nations today? You need but look around. They are the peoples who work with their clergy; who are united hand and heart with their clergy. Eng-

land flung away her clergy and made them homeless; England is on the down grade now. Germany cast aside her clergy four hundred years ago. Poor Germany today is, I fear, nearing her end. There were a few countries unfortunate in the great international shuffle four hundred years ago. But they remained faithful to the Church; they maintained their clergy; and they are strong nationalities today. Take Poland; take Ireland. When these nations were discrowned what had they left? Nothing. Absolutely nothing. What had poor Ireland left? Her independence was gone; her royal family was extinct; her nobles were scattered over Europe. There was not left a vestige of Ireland's ancient nationality. There was not a single castle left to attest the truth that an Irish nobleman had ever lived. Besides, the people were pauperized. They were made aliens in their own land. They were doomed to destruction; and laws were enacted, intended to drive them from their own soil. The people of Ireland lost everything but their priests. The priests stayed with them. A price was put upon the head of a priest; but the priest stayed. The churches were all demolished. The religious institutions were all razed to the ground. But the priest lingered around the ruins. If he could not say Mass in the church, he said it in the hedge. And as long as the priest remained with the Irish people they remained invincible; and it is not necessary to tell you what a strong and indestructible nationality Ireland is today. She practically governs the English speaking world. Ireland today is invincible at home. Ireland today almost holds the balance of power in England. Ireland today securely holds the balance of power in Australia and Canada. And you know what the Irish nation is in America. Why is Ireland so strong today? Because she stayed united with the priests. The people of Ireland and the priests of Ireland were always one. You never can destroy a nation until you first destroy that nation's priesthood. Look at poor Wales. Wales was once a part

of Ireland. Look at her today. She is not a part of England; she is not a part of Ireland; she is neither Catholic nor Protestant. Why? The priests left Wales. She has had no priest or bishop for over one hundred years; and she became a lost child among the nations.

So you see, brethren, it is not without good and valid reason that God has demanded the support of his priesthood. God foresaw their worth when He made His priests the heirs of His own portion. It is not as a gratuity; it is not as a mere matter of friendship that you support the Church. In contributing to the support of the clergy you are not merely making a gift; you are discharging an obligation. You are paying a just debt you owe to God Himself. You are giving up the tribute you owe to your sovereign Lord of heaven and earth. It is for that reason the Church makes it a precept to support her clergy. And on the day of judgment you will find it among the first questions you will have to answer. The Catholic who loves his priest is a child of destiny. The Catholic who does not love his priest is a renegade. The Catholic who supports his Church cheerfully is a true Catholic. He gives little where he has received much; but that little he gives cheerfully. He accepts as addressed to him the words Our Saviour uses in this morning's gospel, to the man who had been cleansed of a leprosy, "Go, show yourself to the priest and give to him the gift which Moses commanded in testimony of them."

(Fourth Sunday after Epiphany.)

GOD HAS NOT ABDICATED.

"What manner of man is this, for the winds of the sea obey Him." (Matt. 8.)

WHEN anything out of the ordinary course of nature transpires it causes wonder in the beholder; and when an event occurs that is not only out of the ordinary course of nature, but contrary to the known laws of nature, then this wonder becomes astonishment or a miracle. In this morning's Gospel we read that Our Saviour and His Apostles in a boat were passing over one of the seas or lakes of Judea, when a storm suddenly arose that threatened the destruction of their frail craft. Our Saviour was asleep, and in their fright the disciples rushed to Him and awakened Him; apprising Him of their common peril. Our Saviour rebuked them for their want of faith; and rising up "He commanded the winds and the sea, and there came a great calm." A calm came over the waves of the sea, but a storm broke out in the hearts of the disciples. They were struck with wonder and dismay, and with blanched faces they asked themselves the question: "What manner of man is this, for the winds of the sea obey Him."

The wonder that seizes men when anything of a miraculous character occurs, results from the conviction that the laws of nature are immutable and can be interfered with only by the God of nature; and any visible, evident, open interference in these laws argues infallibly the presence and power of the Most High. And this interference of the God of nature in the ordinary processes of nature we call a "miracle," because of the wonder it excites in the minds of the beholder; this word "miracle" means a wonderful thing, and is sometimes called a "wonder."

Now in our days people do not believe in miracles or in wonders. Men in our day refuse to believe that the laws of nature can be interfered with at all. Outside the Catholic Church there is a disposition to discredit miracles of every kind and description. Beginning with the miracle of creation, modern inquiry seeks to find a natural cause for all the miracles of the Old Testament; and for all the wonders of the New Testament. Because it has come to be an accepted axiom with this enlightened age that miracles are impossible; and any acceptance of miracles argues ignorance and superstition.

Now, if there is one belief that the human family has clung to from the beginning, it is a belief in miracles. Men have always believed that above nature there was a God. We have not been the pioneers in the discovery of the laws of nature; they have been more or less known always. A knowledge of God and a knowledge of nature have formed the inheritance of the human family from the time of Adam's creation. Men lost much of the original revelation. Humanity forgot much that was taught it by its Creator, God. Only the Jewish people preserved a full knowledge of the revelation made to man by God personally in the beginning, and subsequently through the prophets. The great Gentile world had lost almost all of the original truth. But there was one great principle that not even they ever lost sight of; one great truth that was preserved by Jew and Gentile; and that was that in the domain of nature, in this visible universe, governed and controlled by the laws of nature, there was a power superior to nature; that there was a God of nature; and that this God had always the power to interfere and to control the processes of nature. Men felt their weakness and were always disposed to seek succor from on high. And when men forgot and lost all knowledge of the true God, they felt this need still more keenly; and they created to themselves gods that from them they might receive this succor. And as man's needs increased

and multiplied, he multiplied the gods who were to supply them. As man's condition was subject to many trials and privations, he invented to himself gods to come to his assistance in every possible emergency. But every god of the pagan world was invested with power to interfere in the laws of nature. Men felt themselves impotent against the elements, and they created to themselves a god who would control the elements; a god who would ride upon the storm; a god who would arrest the lightning; a god who would send the early and late rains. Men, engaged in agriculture, felt the need of protection for their fields and flocks; and they made to themselves divinities who would take care of their flocks and watch over their fields. Men felt themselves unprotected in the midst of their families; and they chose to themselves gods who would preside at their firesides. And in the thousands and hundreds of thousands of contingencies where man's impotency called for help, gods were made to answer the call. And the number of gods in the pagan world was almost infinite. But what did all this attest? The great fundamental truth that man always, under all conditions, under all civilizations, and everywhere, believed that there was a power above nature; that there was a power that could control nature; that above the powers of nature there was an Omnipotence.

The Jews always preserved this faith. The God they adored was a God superior to nature; a God who could send the rains, both early and late; a God who could give the harvests; a God who could protect them in their homes; a God who could give them health and happiness; a God who could give victory to their armies in the field. The whole history and literature of the Jewish people can be summed up in one grand prayer and aspiration for the protection of Jehovah, the omnipotent Lord, God of Heaven and earth. The Jews laughed at the Gentiles, because they said: "Your gods have eyes, but they cannot see; they have hands, but they cannot feel; they have feet, but they cannot walk; nor is there sound in their

throats." The great difference between the faith of the Jews and the faith of the Gentiles and of the whole pagan world, was not on the question of God's omnipotence over nature; but on the belief that there was only one God, who was so omnipotent, and that all the other gods were simply things of wood and stone, more helpless than themselves.

Coming down to Christian times, we find this faith receiving fresh support and confirmation from Our Lord. If there is one great truth that Our Saviour inculcated above all others, implying all others, it was the sovereignty of God, the power of God, over all created things. That God can do all things; that nothing is impossible to Him, is a truth taught by Our Lord; a truth taught by the Church of God; a truth of the catechism instilled into the mind and heart of every child before he makes his First Communion.

But, strange to say, in our day, in this Christian age, people do not believe this truth at all. Outside the Catholic Church there is no belief in miracles. People profess to be Christians; but they do not believe in miracles. Speak to them about the prophet raising the dead to life and they shake their heads and say: "That is a mistake; a man that is dead is dead, and he cannot be brought to life again." Speak to them about Moses dividing the waters of the Red Sea, enabling the Hebrew people to pass over with dry feet, and they shake their heads again and say: "No, the laws of gravitation cannot be interfered with." Speak to them about the miraculous preservation of the Jewish people during the forty years of their wanderings; or about Moses bringing water out of the rock, and God sending the manna to feed the people, and they say: "Oh, no, no, that is all a mistake." But ask them more particularly if they believe in the miracles of Jesus Christ. Do they believe that Jesus Christ multiplied the loaves and fishes; ask them, do they believe that Jesus Christ raised the daughter of Jairus from death to life? They flatly say, "No." Ask them, do they believe that Jesus Christ

cleansed the lepers; gave sight to the blind, and hearing to the deaf, and made the lame to walk? They say, "No." Ask them if they believe that Jesus Christ, having been crucified and buried, on the third day arose again? They will say again, "No." Ask them if they believe that Jesus Christ was born of a virgin? They will say emphatically, "No." Outside the Catholic Church these things are not believed. Why? Because, they say, the laws of nature cannot be interfered with. The laws of nature are inexorable; and any apparent departure from those laws is simply apparent, and not real.

Now, this is pure paganism. It is worse than paganism. The pagans had false gods, but they ascribed to them real powers. The pagans never yet formed to themselves a god who could not exercise supernatural prerogatives. The pagans had too much sense. They knew very well a god was not worthy the name who could not exercise dominion over the laws of nature. Their theory was true; their practice false. The Jews mocked them. The Jews had but one God, and to Him they gave all power. He was the living God, as distinguished from the dead gods of the Gentiles.

But in our day some so-called Christians have a God who is a real and historical monstrosity. He is a living God; but cannot do anything. He is a God who has eyes, for they believe in Providence; but He cannot effect anything, or change anything, no matter how freely His vision sweeps the universe. They believe in a God who has hands, but whose hands are bound; they cannot move or touch anything. They believe in a God who has feet; but they are shackled, shackled by the laws of nature; he cannot move. They believe in a God who can speak; but who from the beginning has been mute as a stone; "there is no voice in his throat." They believe in a God who acted once; by that one act created the universe, and then became a sphynx. They believe in a God who spoke only once, and was mute ever after. They believe in a God who was all powerful once, and has ever since

remained absolutely impotent. Is not this the most monstrous God the world ever saw? The poor pagans could excuse their gods from coming to their assistance, because though they had eyes they could not see; and though they had hands they could not feel; and though they had feet they could not walk. The Jews could account for their God not coming to their assistance, because it was not His holy will. But modern Christians have a God who has eyes and can see, but who makes no use of his eyes; who has hands and can feel, but will not use His hands; who has feet and can walk, but will not move; who has a voice and can speak, but in whose throat there is no cry. Why? Simply because He is a prisoner God, a captive God, bound hand and foot, soul and body. How bound? By the laws of nature.

Now, these people will give every credit to nature. While God can do nothing; while they scout any interference on the part of the Most High, they are willing to concede any and every power to nature. Nature! Why, they will tell you nature is capable of anything. No miracle that ever was ascribed to God, nothing that God was ever said to have done, would astonish these people, if only we credited nature with it.

Now, how foolish all this is! As the Jews laughed at the Gentiles in their day, the pagans can laugh at us. They say: "Our poor gods cannot do anything, but it is because they are stocks and stones; but while your God can do everything, you have tied Him up and made Him helpless." Now let me illustrate: I have a watch made after the latest pattern, a watch of the very best movement. I do not know how to make a watch. But one thing I do know, I can turn that watch backward or forward, without interfering with its movement. I can do that and have done it often. If that watch is too fast I can turn it backward; if it is too slow I can advance it; and in doing so I do not interfere with the movement of the watch at all; I do not injure the watch. Now, if I can do that with that piece of mechanism, my watch,

don't you think God can do the same thing with that wondrous mechanism we call His universe? Cannot He turn the springs backward and forward at His will, without disturbing them, or without bringing out a cataclysm? It is difficult to understand the position taken by modern science in this question. Its position is simply a cloak to hide modern paganism, a hundred times more irrational than the paganism of old.

And how inconsistent we are in our unbelief. The non-Catholic world believes in religion; the non-Catholic world has public worship; the non-Catholic world takes part in public thanksgiving to God. How foolish that is. Religion is simply a debt we owe to God; and if we do not owe God anything, religion is absurd. Now, the non-Catholic world does not believe it owes God anything. Then why should it have any religion? If we owe everything to nature and nothing to God, religion is simply absurd, because religion is only a tribute, a debt, we pay to God. If God has never done anything for us, if God cannot do anything for us, if everything we have and hope for comes from nature and not from God, then let us worship nature, let us have a religion of nature, and let us leave God solitary and alone. But in their public worship they indulge in hymns of praise, and prayers of thanksgiving. Thanksgiving! What is the meaning of thanksgiving to a God who never gave us anything; to a God who never did and never could do us any benefit? Why thank God for what God neither did nor gave? We, as a nation, come together every autumn and offer public thanks to God for the blessings of the year. This great American nation, and every individual in it, lifts its hands to Heaven and thanks God for the blessings he has poured down upon the American people during the year just passed. This is our practice. But in our heart of hearts we know it is a mockery. We do not believe that God ever did anything for us during the past or any other year. We believe that God, even if He would, could not give us anything that would

create an obligation. We believe that God is powerless to succor. If we have had good crops, we need not thank God for them. If we have enjoyed peace, it is not He who has given it us. If we have enjoyed health and happiness at home, it is not by His grace. Therefore, this public Thanksgiving to God is simply an absurdity if engaged in by men who believe that He cannot interfere in the laws of nature.

And, as we have to thank God for nothing, so we have to thank each other for nothing. Modern science comes in and tells us that every man's life is the result of the action and reaction of vital forces. That what a man does is the result of—oh, that poor word, that is so worked to death—"environment." Man is the creation of his environment, and what he does is the result of that wonderful, complex energy. If we have been good to each other, it is not because we have loved each other, but simply because of our environment. Therefore, it is absurd to thank each other at all. We cannot thank ourselves for what we are, or thank ourselves for what we have been. All is the result of nature and nature's forces. Therefore, religion is an absurdity. Piety is an absurdity. The love of children for their parents is a vain conceit. What the parents have been to the children was not their work, but a mere accident, the result of natural causes. And the children need not thank their parents, they should thank nature for what those parents have been to them. And this unbelief not only kills religion and murders piety, but it assassinates all gratitude. We have no thanks for any person or thing. There is no love in social life. There is no bond of union creating fraternity. There is no such thing as friendship in the world. Why should a man be a friend to another, to whom he is in nowise indebted, not even for a good work or kind word?

Modern science assures us God never did anything for us. It says that our parents never did anything for us. It says we never did anything for each other. Nature did it all.

Therefore, away with religion, away with piety, away with gratitude and friendship. Long live nature!

Then, brethren, why did God give us hearts? Oh, why have we these grateful, loving hearts? I can understand why we would have minds—it is to study nature and ascertain what nature can do. But what have we these hearts for, if there is absolutely nothing anywhere to love? We cannot love that poor prisoner God, who since the first dawn of creation has been self bound as a galley slave. We cannot love our fathers and mothers, because they have been only what they could not help being. We cannot love each other, because we are simply the jetsam and flotsam on this great ocean of life, impelled hither and thither by our environment. Then why these hearts? Is there, then, nothing to love? Nothing to be grateful for? No person or thing to call friend? No; modern science eliminates all love, eliminates all gratitude, eliminates all friendship.

But, oh, there are times when we must thank somebody or something. There are times when we feel so happy, when everything smiles upon us in such fashion that the heart must speak out its gratitude or burst. When the poor mother sees her child she despaired of wrested from death and brought back to health and life, she must give thanks. When the man who thought all was lost in business, sees the lowering skies suddenly clear, he must thank somebody. The poor shipwrecked mariner, who tossed for days upon the broad ocean, sees at last a sail in sight, feels his heart leap with joy within him, and his lips move in thanksgiving. Science says, "Not so. All this thanksgiving is irrational. Do not thank anybody for the recovery of your child. Do not thank anyone for that good fortune that has befallen you. Do not thank anyone for your rescue from a watery grave. These things are all determined by nature. You have no more reason to be thankful than the tree which shoots forth its leaves in the spring and sheds them in the autumn." This modern science

murders love, assassinates friendship, and destroys all human feeling.

The Church, true to the traditions of the race and the teachings of Christ, maintains that God has never abdicated. When He created nature, He did not take off His crown and place it upon the brow of the Universe. When God sent those spheres rolling in space, when He commanded the stars to shine and when He brought into being the Sun and the Moon; when he separated the waters from the dry land; when He held in the hollow of His hands the waters, and weighed in His scales the substance of creation, he did not abdicate His sovereignty. He remained sovereign Lord afterwards as before. And as they came into being by His word and His power, they remain in being while that word and power endure; in being they are subject to His sovereign word, as they were in the first instant of their creation. Therefore, the Church calls upon her children to be thankful to God; they owe nothing to nature, but everything to Him. Our Saviour expressed it beautifully when He said that not one hair of our head falls to the ground without the permission of God. Therefore, we must thank God for the presence of every hair upon our head. We must thank God for every breath we breathe. We must thank God for every blessing we enjoy in life. We must thank God for life and its continuance, and when life is done we must look to God for everything in the world to come. God said in the old law, that He would not punish His chosen people, though they richly deserved punishment, because their enemies would say that they had done it. "They would say their mighty hand, and not the Lord, had done these things." And today God has reason to be jealous; and when He sees the people of the world lifting up their hands to nature, and claiming for it all power, He says: "My arm has not been shortened; and the world will live to know that it is I, the Lord of Heaven and earth, and not these powers of nature, that have done these things." And all

Catholic worship, all the worship of the Church from the beginning, has been chiefly a prayer of thanksgiving. The Holy Eucharist, the Mass at which you have assisted, was originally called "A Love Feast." A love feast, a feast of the heart, a feast that consisted of an expression of thanksgiving to the God of every good. It was St. James, one of the Apostles, who sounded the key-note of all Christian praise when he said: "Every good gift and every perfect gift is from on high, coming down from the Father of lights, in whom there is no change or shadow of alteration."

Oh, brethren, how happy we should feel that we belong to a Church that recognizes not only our mind, but our hearts also; that gives to the mind a career; that gives to reason a power of vision that enables it to look steadfastly into the face of a living God; who has eyes and can see; who has ears and can hear; who has feet and can walk; and in whose throat there is a cry.

Yes, brethren, we Catholics are not mutilated or brutalized. We are not made heartless. We are not reduced to the condition of pagans, of whom St. Paul said "that they had no affection."

We are taught that we must love God supremely, because He is our benefactor. We are taught that we must love our father and mother, for, under God, we owe them everything. We are taught that we must love each other; and this sense of friendship and graitude is the very aliment on which society lives. Oh, brethren, it is our happy lot, as children of the Church, to serve a "living God," and to serve Him with our whole mind, with our whole heart, and with all our strength.

(Fifth Sunday after Epiphany.)

THE GOOD SEED OF GOD'S HOLY WORD.

"Sir; didst thou not sow good wheat in thy field?" (Matt. 13.)

OUR Saviour loves to picture His heavenly Father to us in the character of a husbandman, of a tiller of the soil. He speaks of a certain master of a vineyard who surrounded his vines with a hedge; who digged a wine press and erected a tower. And this simile was chosen by Jehovah in the Old Testament; for in Isaiah we read that God laid out unto Himself a vineyard and erected a wine press; and so thoroughly did he discharge all the duties of the Master of the vineyard, that he called for judgment between Himself and His vineyard: "Judge ye," He says, "between me and my vineyard."

In this morning's Gospel Our Saviour portrays His Heavenly Father in the character of a tiller of the soil, of a farmer; and He says His Heavenly Father planted good seed in His field; but that while men were asleep His enemy came and oversowed cockle; and when the blade was sprung up, His servants saw what had been done, and they came to their Master and said: "Sir, didst Thou not sow good seed in Thy field?"

Our Saviour, on another occasion, using this same parable, declares that the seed is the word of God; and if the seed is the word of God, then God has certainly sowed good seed in his field from the beginning. When God created us He created us in His own image. We are like unto God. In our minds, in our hearts, in our thoughts, and in our feelings, we are divine. All men approve the better things; all men love virtue. It is seed planted in our very nature. We naturally worship truth; we cannot, if we would, refuse fealty to the truth. Man's soul was made for truth; and truth he must and will adore. The heart of man loves what is good,

We approve "the true, the beautiful and the good." However much we may be swayed in our judgment by self interest or passion, all men recognize and approve what is good. And to emphasize their judgment they have embodied it in their laws. Every nation has had its laws; every tribe has had its laws. Man in every condition of society has made for himself laws. And going back and studying the legislation of the human race from the beginning, we find that everywhere, under all conditions, men have recognized what was true; and men have approved what was good. All laws that have been enacted by communities, municipalities and states have had but one object; and that is to sustain the truth and to uphold righteousness.

God has planted good seed in our very nature. As men we feel growing up within us this wheat of heavenly truth, this wheat of divine goodness. The world proclaims the glory of God. The heavens announce His greatness and the earth proclaims His goodness. Who can look into the starry sky without reading there the gospel of God's grandeur? And who can look into nature, or study the history of men, without seeing in every trait and line the goodness of God to all His creatures?

But man is himself a sort of universe. Man is a microcosm, a little world; and man feels and recognizes within the realm of his own experience the great truth that God is true and God is good.

Every man has within him a conscience; and that conscience bears testimony evermore to truth and goodness. Everywhere that conscience bears testimony of the truth; everywhere that conscience approves what is good. Anywhere and everywhere in the world, any time and every time, in the history of mankind, you find its verdict the same; never deviating one iota; never deflecting to the right or the left. The conscience that God has put in the soul of every man has always paid the same tribute to the truth; has always

bestowed the same loyal recognition upon whatever is good. This law of conscience is the supreme law of man. St. Paul, in his epistle to the Corinthians, says, "The spiritual man judges all things and is judged by no one." Man, enlightened by faith and animated by charity, is his own judge. "Judge ye between Me and My vineyard." Therefore, I say, God has sowed good seed in our natures. Man is naturally divine. St. Augustine says "the soul of man is naturally Christian."

Recognizing this truth, man has reasoned himself to this one conclusion: "Being created in the likeness of my God, my perfection consists in imitating my prototype." And this truth was recognized even among the pagans. The heathen had false gods, but they tried to imitate them. The very idea of a God to the pagan mind implied an exemplar, an ideal; and he strove to live up to his conception of that divinity. The religion of the pagans was simply an attempt to imitate the lives of the gods they adored. Now, this fact embodies a great truth. All worship consists in imitating the thing worshiped. And those who knew the true God and worshiped Him, tried from the beginning to imitate Him. Adam and his posterity tried to imitate the invisible God; tried to reproduce on this earth the hidden life of God. Such imitation was the purpose of all the laws of the Old Testament. That was the object of God's familiar intercourse with Adam and Eve in Paradise. That was the aim and purpose of all the Mosaic legislation; to bring man's life into conformity with the living God. But you see this was a work of reproduction. All artists strive to copy nature; but all do not succeed in the same degree. Believers in the true God tried to imitate an invisible God; but they are not all masters in their art. From the time of Adam to the coming of Our Lord we find constant efforts to reproduce on this earth the manners of heaven. Men would fain make themselves divine. In the fullness of time God said: "I will give you a perfect copy, and all you

will have to do will be to reproduce that copy. It will be the work of the eternal artist, my Christ."

Now, there is one master in art for every ten thousand feeble imitators; for every original there are ten thousand poor copies. God came to our assistance. To men who were trying to reproduce in their lives the life of God, He said "I give you a perfect living and tangible model; and all you have to do now is to copy it." We do not have to be masters; we do not have to be geniuses. We have been given a visible and palpable copy; and any fool can reproduce it. It was then He sent His Son into the world. And that Son became man, and clothed Himself with our nature, and lived for thirty-three years our life on this earth. We have His life story. We know what He was; we know what He did; and we know what He said. He is our perfect model, given us by God Himself; and all we have now to do is simply to copy; not to invent, not to originate; but to copy. Our Saviour says: "Follow Me." Let our eyes and ears testify. What has Our Lord said and done? He is not only the last of the prophets; but He has come to fulfill all law and all prophecy. He has not only renewed the revelations of God to man, He has not only reaffirmed all the communications of the Creator to the creature; but He has supplemented and completed all revelation. He has said the last revealed word. God has been planting and replanting, from the day He walked with Adam in Paradise; planting and replanting down through the ages that preceded Moses; planting and replanting down to the days of the Messiah, Christ. Christ's word and example are the last planting. He went forth as the sower to sow for the last time the seed of God. And He scattered that seed broadcast over the whole earth. And He says: "The heavens and the earth shall pass away, but My word shall not pass away." The good seed that God has been planting in this world, and which the enemy has been oversowing with cockle, has received its last planting from the

right hand of Jesus Christ, "the sower that went out to sow His seed."

And, brethren, that seed of Christ has been good seed always. It was good seed when Jehovah planted it in Paradise; it was good seed when the prophets scattered it; it was good seed when Jesus Christ sowed it. It was good seed when the Church cast it upon the field of human life nineteen hundred years ago. And there is no change or deterioration in that seed since. Any one can tell the difference between wheat and cockle. While God has been busy planting in this world, the enemy has not been idle. While God sowed His good seed the enemy sowed cockle. God sowed the good seed when He told Adam and Eve that they might eat of all the fruit; but of the fruit of the tree of the Knowledge of Good and Evil they should not eat. Then the serpent came and told them to disobey—to eat of all the trees. The good wheat was there; the cockle is now there. All the prophets down through the ages were busy sowing the good seed of God's word; but the world and the flesh and the devil were not idle. These sowed the cockle; and we are told, flesh corrupted its way.

When Our Saviour came on this earth He sowed the good seed of the word of God; but He was contradicted; He was persecuted and was put to death. Christ had enemies; and these enemies sowed cockle. But there never was a time when the two could not be distinguished. The wheat of the word of God was always recognizable; and the cockle of falsity and corruption was always equally distinguishable. Christ says, He is the way; and so plain a way is He that a fool will not stray from it. And since Our Saviour's time His Church has always spoken His truth, and with no halting voice; with no uncertain sound. She has made known Christ's unchanging truth. What she spoke in the first day she speaks today. What the Apostles taught, their successors teach. What the Catholic Church declared true and of good

report twenty centuries ago, she declares true and of good report today. What the Church of Jesus Christ proclaimed false and heretical two thousand years ago, she proclaims damnable and soul-killing today. The clean, sound grains of wheat, and the dark, disgusting cockle are as distinguishable today as they were in the beginning. When heresies disturb the Church and her children complain, Our Saviour says: "An enemy hath done this." He had his enemies; the Church had her enemies. And as the good man said, when importuned to act, the Church says: "Let them alone; let them grow together until the time of the harvest." There is no danger of confounding the two. Don't fear; it will be easy to distinguish them on the harvest day. Our Saviour did not for a moment suppose that the world would ever mistake the wheat of His truth; neither did He suppose that the world would fail to recognize the truth taught by His Church. He said: "As the Father sent Me I send you. He who heareth you heareth Me." The world is the same; the wheat is the same; and the cockle is the same. It is the same old enemy; and he is oversowing the same old cockle. And the same wheat that the Father scattered in the beginning of time; the wheat which the prophets and Apostles scattered; the wheat which Christ scattered is the wheat which the Church of Christ has scattered and will scatter to the end of time. "He who hears you hears Me."

And the servants of the good husbandman came and said: "Sir, didst Thou not sow good seed in Thy field?" The seed of the word of God is always good. It is good for time; it is good for eternity; it is good in life; it is good in death; it is good for the rich; it is good for the poor; it is good for the strong; it is good for the weak; it is good for those who are happy; it is good for those who mourn; it is good for the old; it is good for the young; it is absolutely and always good. On the day of the harvest He will say to the reapers: "Gather up the cockle in bundles to burn; but the wheat gather ye

into My barns." On that day God will alone have the right of speech. Death imposes silence upon human speech; death paralyzes all human activities. Men have their day. With some it is a long day, with others it is a short day; but they all have their day. But the day of God differs from the days of men in this; God's day is endless. On the day of the harvest, says Our Lord, He will have something to say to the reapers. When death comes men are mute; The man who lies upon his bed of death is mute; his friends standing around him are equally mute. Death palsies every energy, and takes speech from every lip. During life we feel ourselves capable of everything; when death comes we are reduced to helplessness and absolute obstruction. During life we are eloquent; we can proclaim and make public the thought that agitates our bosom. When death puts its cold hand upon us our eloquence is turned to the silence of the grave. A funeral is a procession of mutes; speechless men putting in the ground a corpse as speechless as themselves. But the time of death is a time when God speaks: "I will say to the reaper Death; I will say to all Death's emissaries; I will say in the harvest time; I will say to these remorseless reapers: 'Gather first the cockle and bind it in bundles to burn, but the wheat gather ye it into My barns.'"

Brethren, we are the heirs of all the truths of God; we possess as a heavenly legacy all the virtues of God. The first word that God spoke to Adam in Paradise we have today. Every word that God spoke to the prophets we treasure today. Every word that Jesus Christ uttered during His mortal life we worship today. Every word the Church of God has spoken, or speaks, we venerate, for when she speaks Christ speaks; and when we hear her we hear Him. Oh, how blessed we are that we have spread over our souls the good, life-giving seed, the unchangeable word of God! We Catholics are the fortunate heirs to all the communications of God

to men. We are the heirs of all of Heaven's truths. We are the heirs of Adam, Abraham, Isaac and Jacob. We are the heirs of Jesus Christ; we are the heirs of all the saints and all the glorified children of God.

Such is the word of God to the minds of men. God has a word for their hearts, too. We are created in the image of God; and God is love. To imitate God is to love divinely. Let us think for a moment what love is in itself, and what love is in God. Love lives to communicate itself. The loving soul lives for God. It was made for Him and never will find peace or happiness until it is united to Him. Our Saviour said He was the way and the truth and the life. He is the way and the truth for our minds; He is the life for our hearts. After the truth of the existence of God there is no grander truth than that that God is love. He loved us; out of love He created us; in love He preserves us; for love He has made us immortal. The key of all mysteries, the key that unlocks all the riddles of life, is the golden key of divine charity. Love is the perfection of the law; is the perfection of the law-giver; is the perfection of Him for whom the law is enacted. If the truth of God is the good seed that enlightens the mind of man, His love is the seed that fructifies in the heart of man. The mind of man worships truth, the heart of man worships love. As we cannot separate ourselves from the truth, so we cannot separate ourselves from the love of God. St. Paul says, "Who then shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution or the sword? I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor night nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus Our Lord." A little book that, after the Sacred Scriptures, has done most for the sanctification of men in our

day, is called the "Imitation," or the "Following of Christ." That is the sum of all Christian endeavor.

True Christian livers live in their hearts. Our Saviour is not only the "truth," but He is the "life." Faith teaches us to think as God; Charity inspires us to love and live as God. St. Paul taught Christ and Him crucified; the Church of God has never had any other book. For the love of God she has labored in this world these nineteen hundred years. For the pure love of God her children have suffered and died in every age, and under all skies. Peter, James and John on the Holy Mount said: "Lord, it is good for us to be here." The Church knows, and all her children know that to be with Christ is good. His truth is good seed for all the fields of human speculation; his love is good seed for all the vast domain of human sympathy and affection.

Oh, let us take care; the enemy is here, too. The enemy has never left this earth. That enemy is abroad in the world today. That enemy is in the Church of God. That enemy is in the homes of God's people. And the work of that enemy is to undo the work of God. Oh, let us be on our guard. Our Saviour says this replanting happened "when men were asleep." Do not allow yourselves to fall into slumber. The last word that Christ said on this earth was: "Watch." "Watch and pray." Do not go to sleep. Be always on your guard against the enemy. Let us, as Catholics, worship the truth of God; and with all the energy of our manhood let us live out the truth of God in our lives; so that when the Reaper comes, as He will come to each one of us, Jesus Christ may say: "Gather up the wheat and put it into My barns. Gather up the wheat of his life's faith; gather up the wheat of his undying hope; gather up the wheat of his deathless charity; gather up the wheat of all his sufferings; gather up the wheat of all his prayers; gather up the wheat of his First Communion; gather up the wheat of all his Communions; gather up the wheat of all his fasts, all his absti-

nences; gather up the wheat of all his restraints, all his heroic resistance to temptation; gather up the wheat of his final perseverance and place it lovingly, carefully, gently, in My eternal barns."

(Sixth Sunday after Epiphany.)

LIFE, DEATH AND IMMORTALITY.

"The kingdom of heaven is like to a grain of mustard seed." (Matt. 13.)

IN this morning's Gospel Our Saviour illustrates eternal life by comparing it with those ordinary processes of earthly life with which we are best acquainted. He takes the lowest form of life, that of the vegetable; and He says the kingdom of God, which is eternal life, "is like to a grain of mustard seed which a man sowed in his field, and which grew and became a great tree," stretching forth its branches, offering shelter to the birds of the air. He likens it also to that chemical action which takes place in bread when the yeast sets it fermenting. But all forms of earthly life very imperfectly portray the life of eternity. Chemical action is not life; it is simply a process of compounding or disintegrating the elements of matter. But there are deep mysteries in the crucible. The lowest form of life is vegetable life, or plant life. It consists simply in development; in growth, and decay. The next lowest form of life is brute life. Here we have more than growth—we have activity, a working to an end. But the activity of brute life is simply instinct; it receives its motive in sense-perception. It is governed by necessity. The next lowest form of life is that of the rational creature. Here we have not only growth and purpose, but we have a certain dominion over the vital processes and activities. Man is not only a plant and grows as a plant grows; he is also an animal, and moves to his end like an

animal, possessing the fullness of animal life; but beyond and above both, being a man, with the soul and mind of a man, he is master of his own actions, and exercises a certain dominion over his own destiny. Still higher in the scale and above man there is the life of the angels, fuller, vaster, more perfect than that of man; a life which not only possesses those attributes which distinguish man from the lower orders of creatures, but that perfection of liberty which consists in confirmation in grace. The highest form of life is that of God. God is essential life, and all living things live in Him. So you see, there is a gradual progression from the lowest form of life to the highest. God is the origin and source of everything that is; from Him all things came and to Him all things must return. Rational beings are endowed with immortality, and are destined to dwell with God forevermore.

Now, from the beginning of time mankind would seem to be engaged in a conspiracy to minimize or annul man's sovereign attribute of immortality. David tells us that "the man who loveth iniquity hateth his own soul." And from the time that man committed his first transgression until the present there would seem to be a persistent effort to destroy that which is highest and noblest in man, his immortal soul. The pagans attacked the doctrine of immortality, and declared that the soul died when the body ceased to live. They shut out all thought and idea of a future life; they hedged themselves about with time, and refused to recognize any state of being other than that which they knew here. They identified themselves with the flower of the field; with "the grass which is today, and tomorrow cast into the oven;" and they succeeded in convincing themselves that as the flower grew and faded and fell, so they grew; so they failed; so they fell, returning to earth as the decayed flower or dried leaf returned. They completely identified themselves with the brute; they claimed for themselves all the privileges of the

brute; lived here the life of brutes, and knew no other pleasure but that which sated brute passion afforded.

All pagans were of the earth earthy. Even the Jews were tainted with this very circumscribed notion of life. While they believed in God, in the Creator and Sovereign Lord of heaven and earth, they had a very vague idea of a future state, of eternity. They knew little about Heaven; they knew little about a future state of rewards and punishments. Jehovah in his dealings with them never used eternity as an argument or a consideration to be taken into account. He had to content himself with such rewards as he could bestow in this life. Even when he inculcated that highest earthly duty of man, respect for his father and mother, the only reward he offered was length of days and happiness in this life.

Our Saviour came on this earth with a primary purpose, to bring back to man a knowledge of that world which had long been lost to him; to open his eyes to that great truth that beyond this life there was another and infinitely greater; that when this world of earth and time was over there would open to him a world of endless joy or misery. He told him that there were two distinct existences; one earthly and the other eternal. And comparing eternal life with this earthly life, He says: "This is death; that alone deserves the name of life." And He said of Himself: "I am the way, the truth and the life."

St. Paul, speaking of the two classes of men found in this world, says of one that they are earthy and of the other that they are heavenly. The natural man is a child of Adam, and he styles Adam "the first man." "The first man," he says, "is of the earth." The followers of Christ He says are the followers of the "second man." "And this second man, Christ," he says, "is not of earth, but of Heaven." So you see, brethren, that this line of cleavage, visible in the time of the Apostles, is distinguishable today. Mankind is still

divided into those two classes; those who live for this earth and who are of this earth, and those who live for eternity and are children of Heaven; those who live an animal life and those who live a spiritual life in preparation for that which is eternal.

When Our Saviour came He attacked that fundamental error, that most disastrous of all teachings, the mortality of the soul. He told men that they were immortal; that their souls would never die. But His teachings fell upon dull ears. Still it remained the keynote of all His teachings. When St. Paul went to Athens to preach to the learned Greeks, he preached to them the Resurrection. And offended in one of their fondest conceits they said: "Come again, we cannot hear you now." Our Saviour found it necessary to inculcate this doctrine and to confirm it by the stupendous miracle of His own Resurrection. On Easter morn He gave the world the grand object lesson of "the resurrection and the life." "You are children of eternity," He said to them, "you will live forever in the world to come after you shall have died the death of earth," and He said, "I will demonstrate it to you, because I will go down to death; I will die myself, and I will rise again from the dead." And He appealed triumphantly to this miracle of His Resurrection, as a final confirmation of all His teachings. He says: "I am the resurrection and the life; he who liveth and believeth in me shall not die forever." And St. Paul says: "If Christ is not risen from the dead then is all our preaching vain."

Christianity rests upon the corner stone of the Resurrection of Jesus Christ. And St. Paul tells us that in Jesus Christ we all will rise again. He is the proof as well as the promise of our resurrection. As He arose to eternal life we all will rise and live eternally.

This is the test-tenet of the gospel—the resurrection of the dead, life eternal. Our Saviour and His Apostles converted the world to the doctrine of the immortality of the

soul, and of the future life. And the world remained faithful to that Apostolic teaching for fifteen hundred years. At the very dawn of what is considered modern times, there arose that recrudescence of infidelity, known as neo-paganism, which taught the materiality of the soul. During the sixteenth century we find scattered over the world the germs of that teaching which afterwards and in our day has become known under the name of evolution. Men tried to get back to fellowship with brutes again; tried to get back again to the time when they could call the trees and the plants and the vegetables their brothers; tried to identify themselves again with the lowest forms of life. They tried to break away from God, the highest type of life, to identify themselves with the lowest. When that doctrine of evolution was first proclaimed it was welcomed by a certain class of people with as much joy and delight as was the Gospel by its first followers. When Darwin declared the descent of man from the ape, a wave of delight rolled over the intellectual world, the non-Catholic intellectual world. Men were delighted to get back again to the condition where they could "say to rottenness, thou art my father, and to worms, you are my mother and my sister." Men were glad to recognize in the lion, in the ox, their forefather, their progenitor. Men exulted in the thought that in the long ago they were apes and monkeys, and not men. That doctrine of evolution held the boards in the farce of scientific sensationalism for fifty years; and an acceptance of that doctrine became the badge of intellectuality. But it ran its course at last; because you never can degrade all men. There will always be some who will rebel against the debasement; and there are times when the most degraded men will reassert their manhood. And after the nightmare of evolution, mankind has awakened to the truth that the ape and the monkey were not his progenitors. Rising from the wallow of infidelity, the human mind welcomes again the great truth that it did not come from below, but from on high; that its

prototype is not the brute, but is the eternal God, the sovereign Lord and Master. It exults again in the thought that it is the image of the eternal God.

"The man who loveth iniquity hateth his own soul." Sinners attacked that which was divine in them from the beginning by cutting off from themselves all hope of eternal life and dooming their immortal souls to earthly death. Wicked men introduced into the world the doctrine that the brute and man were brothers, children of Mother Earth. Sinners, men fallen away from faith and God, taught the world the doctrine of evolution. And with the defeat, the inglorious defeat of evolution, these wicked infidels did not abandon hope. They are at it again under a new name and with new weapons; today the most popular teaching in the non-Catholic world is that which makes the soul material. The great question before the world is that of life or non-life. The scientific world today is divided into two hostile camps; those who believe in life as something distinct from matter, and those who deny all life, and believe that man's soul is material. We have grown to be polite. We do not now call these enemies of man's immortality materialists; that name has a jarring sound. We call them anti-biologists. So we can say the scientific world is divided into biologists and anti-biologists; those who believe in life as distinct from matter, and those who believe that matter "possesses the promise and potency of all forms of animal life;" that life is a product of the laboratory; that the soul is a sublimated form of carbonic acid; and happiness mere superaerated soda water.

Now, Our Saviour, in this morning's Gospel, takes up the lowest form of life, plant life; he adduces an instance of simple chemical action; and he says eternal life is illustrated by both. The mustard seed is a sort of image of eternal life, and the rising of the bread in fermentation is likewise a figure of immortality.

Our Lord says He is the life; "I am the way, the truth and the life." You know how we use the word life. We speak of a man as leading a moral life, or a sensual life. We speak of men who lead a Christian life or a pagan life. But there is a life above animal life; there is a life that is superior to rational life; there is a life that transcends Christian life; it is "eternal life." A man may be a perfectly moral man, observing all the moral laws, practicing all the moral virtues; but in that he is simply a natural man; there is much still wanting to the perfection of his higher nature. A man may be a Christian and follow the footsteps of Our Lord, imitating the life that Our Lord lived while here on this earth; but even that does not bring him to the limit of his perfection; there is something still wanting. The hungry heart is still unsatisfied; the mind would know still more. He still needs the life of "the just made perfect," or eternal life. The moral man supplemented by the Christian man still needs the glory of God. The natural man supplemented by the Christian man will receive his perfection only when ushered into "eternal life." Our Saviour declares the best life lived on this earth a death, when placed side by side with "eternal life," the life which is lived in God. And the same Saviour says: "This is eternal life, to know the true God and to know Jesus Christ, whom He has sent." This, brethren, is the life which we Catholics one day hope to lead; the life without end sustained by the knowledge of Jesus Christ, and of the Father. That knowledge will be the pabulum of eternity. The hope of it now actuates our lives and makes them fruitful of noblest deeds.

The Church teaches, as she has always taught, the old doctrine of the immortality of the soul. She stood by man when paganism ruled the intellectual world, and with the weapons of truth she vindicated his immortality. She proved that after this life, which ended in death, there was a life that had no end. As she converted the pagan world to the

doctrine of the immortality of the soul, so she put on her armor again, and waged war on evolution. To-day the Christian world proclaims her "a true teacher."

Today men, enlightened by her teachings, instinctively recoil from the thought that they ever descended or ascended from brute creation. The Church calls all her children to the battle which is now on; invites them to rally around her standard on which is inscribed the shibboleth of the spirituality and immortality of the soul. She holds aloft the grand old truth that there is a difference of essence between matter and spirit; that while matter dies the intellectual spirit lives on forever. And she proclaims the resurrection of the dead. St. Paul said: "If Christ did not rise from the dead then is all our preaching vain." She announces that the resurrection of Christ is the corner stone of all her teaching. As Christ rose from the dead and lives, so she teaches each one of us will rise with Christ and live forevermore. St. Paul preached it; she teaches it; and every child of the Church on bended knee every day, while reciting the Apostles' Creed, is made to proclaim his belief in "the resurrection of the body." "I believe in the resurrection of the body," says every man, woman and child in the Catholic world once every day; thus expressing their faith in that eternal life they all hope to lead.

But, brethren, life is distinguishable from death chiefly by motion. We must do something if we would prove that we are alive. The thing that shows no sign of motion is regarded as dead in the sphere of nature; and the soul that never does anything is regarded as dead in the realm of grace. Therefore, Our Saviour asks of us work. He says: "Work while there is day." Do something. He has placed us here to labor. He has hired us as His laborers. Let us labor while there is light; while the day lasts. Let us labor while this earthly life endures, and then in that life eternal which He has unfolded to us, we will receive our final reward. Paul, speaking to the men of Athens, said that "in God we live, move

and have our being." If we live we must move. Our Lord upbraided the idlers on the market place when He said: "Why stand ye here all day idle?" God is all act; if we would be like to God we must be all action. The poet, the artist, the singer, the orator, the lover, the saint, all these are men brim-full of soul, of life, of enthusiasm, of ecstasy. All these find their inspiration in God and noblest occupation in His service. The man who has eyes and does not see; who has ears and does not hear; who has feet and does not walk is a clod of the valley, a simulacrum, and no man. The Scripture tells us that God is not a God of the dead, but of the living. Christ was an indefatigable worker. He labored all day, and frequently spent the night in prayer. To do—to do the will of His Father was His meat and drink. Every follower of Christ is necessarily a great worker. The enthusiastic spirit of the Master possesses Him wholly, so that with Paul we can say: "I live, now not I, but Christ liveth in me." God would not only have us walk in the way of His commandments; He wants us to run. He would not only have us be just, but to fulfill all justice. The heathens had a proper conception of heaven when they made their Olympus the home of heroes. The Church canonizes only heroes. God, the "most simple act," is the model she holds up to our imitation. In her mouth the injunction of Our Lord ever finds an echo: "Be ye perfect, even as the Heavenly Father is perfect." It is a great glory for us, brethren, to have thus preserved to us that precious jewel of truth, the immortality of the soul. Oh, how happy we should be in the thought that the life of the soul shall never end, that the grave does not close upon all, or end all of man! "Non omnis moriar." How happy should we be in the thought that high as we are in the scale of creation, there are still before us higher heights that may be won; that after this life we now live there is a higher and grander life that we may live in God! How happy also we should be in the thought that there is

an impassable gulf between us and the highest brute; that there is a chasm wider than the poles between us and the highest of brute natures, aye, as wide almost as that that separates us from the perfection and the eternity of God! How happy we should be in the thought that as Jesus Christ arose from the dead and passed into glory, we, too, shall rise from the dead and share with Christ the glory He has won. How happy we should be in the reflection that as we came from God, the source and fountain of life, we shall return to God and live with Him forevermore. He is the alpha and omega of our perfection; from Him we came, by Him we are, and to Him we hope all to return.

(Septuagesima.)

SLUGGARDS AND DULLARDS.

"The kingdom of heaven is likened to a householder who went early in the morning to hire laborers into his vineyard." (Matt. 20.)

GOD is our Master. We all owe Him service. He is our Master because He made us; and He made us for Himself. He is our Master because He preserves us in life; every instant of our life is a continuation of His creative act. He is our Master because He loves us, and because He is good. The mastery of love is the greatest mastery of all. For these three reasons we owe Him service. From the beginning God demanded service of us. He demanded it of our first parents. He said: "Thou shalt not eat of the fruit of the tree of the Knowledge of Good and Evil, and the day that thou eatest of that tree thou shalt die." He demanded service of all Adam's posterity. He demands it of us. He will demand it to the end of time. When God made our first parents He informed them as to their essential

relations to Him. He put our first father, Adam, through a course of fundamental theology. He told him about his own divine self; He told him about the nature of the manhood with which He had clothed him; He told him of the relations which existed between them. And that is the basis of all theology. But man was slow to learn.

When man broke away from God, God sedulously strove to reason him back to his allegiance; but it was not an easy task. The hardest thing in the world is to teach a man who does not want to learn, and Adam and his posterity did not want to learn. God left them finally to learn in the school of experience, in that hard school where even the dull scholar will learn. Adam went away from God; and his posterity strayed away farther and farther. God was tutor to Adam. God took Adam's son, Cain, and told him that if he did his duty he would be rewarded, and if he did not, "sin would be at his door." He informed this child of Adam of the condition of human existence. He told him that happiness consisted in doing God's will and in being His faithful servant. "If you do the right, if you will follow the law of conscience, you will receive your reward; but, if you do not, sin and sorrow will overtake you." In the fourth chapter of Genesis we read that God spoke to Cain: "Why art thou angry? If thou do well, shalt thou not receive? But if ill, shall sin not be present at thy door? but the lusts thereof shall be under thee and thou shalt have dominion over it." You will become the victim and the slave of your own passions. But, He says, "you will have power over them; you will have dominion over them."

That was the first lesson in natural theology that God gave to fallen man. The passions that he had himself aroused, the passions that were the punishment of his transgression, would cause him much pain and sorrow; but, He says: "Struggle; fight. If you successfully combat you will receive a reward; but, if you fail, sin will be your master."

Thus God taught that first lesson in natural ethics to Cain, the son of Adam. But again man was slow to learn.

The world went on its weary way until the time of the deluge. Then God found Himself obliged to check the riot of lust. We are told that all flesh had corrupted its way. In the first glow of passion and concupiscence mankind absolutely lost all idea of self-control. All flesh had become putrid, and God was compelled to enter into this rotten physical universe and purify it. He left only one family, that of Noah, to begin again the peopling of the earth. Noah had a correct notion of his duty. Noah was a servant of God; and the moment he was saved from the waters of the deluge he built an altar and offered up to God a sacrifice of thanksgiving and praise. But Noah's descendants went the way of their forefathers, and we find again the world reduced to the same condition of corruption which challenged the wrath of God in the Deluge. God gave up the attempt to save all men, and decided to save a portion of the human race; a small and select portion of the posterity of Adam. He called Abraham to His special service, and he was to become the father of a race especially devoted to God. Abraham and his posterity were to become God's chosen people; he was to be their God by a superior claim, and they were to be his people by a special consecration. God would entrench Himself within a single family, and from out this citadel would proclaim once more the original truth that He is the sovereign Lord of heaven and earth, and that all men owe Him absolute allegiance.

From the days of Adam God had maintained close and intimate relation with men on this earth. But man proved unworthy of the connection. Even the seed of Abraham became tainted. Man showed again here his slowness to learn. It became necessary for God to come down again, and through Moses to recall the people to their duty, and to reawaken within them an intimate sense of their essential

relation to Him. Moses was the mouthpiece of Jehovah, and he enunciated a new law. God came now into official relation with man; on the basis of the Mosaic covenant He agreed to treat with them, and for sixteen hundred years of the Mosaic dispensation the world was governed by the law given on Sinai. We find the children of Abraham, the chosen people of God, living under a special dispensation, while all the world without were straying farther and farther away from God and burying themselves deeper and deeper in polytheism.

When God once resumed diplomatic relations with mankind He never after ceased to communicate to him His will. The prophets came, one after another, and each prophet had a message from the skies. All the children of Abraham were taught in the school of the prophets. This King of heaven delivered speeches from the throne, as it were, messages from the sovereign Majesty; and they were reverently read to men. And when we read these messages of the prophets now we feel that every word thrills with divine authenticity and is energized with the authority of the God of heaven and earth. For more than fifteen centuries these prophets spoke; then came Jesus Christ, the last and the greatest of the prophets. He came to complete the revelation of God to man; to harmonize and systematize all the utterances of the prophets. He came not only as the prophet of God, but the wisdom of God; the power of God; the Son of God; and He spoke to man the last word of God.

We have the order of God's communications. God spoke to Adam and Eve; it was in the early morning, in the very dawn of our creation. He spoke also to Cain, the son of Adam; He spoke to him plainly. He next spoke to Noah; He spoke to him in the rushing waters of the Deluge; He spoke to him in the silent rainbow that spanned the sky when the waters subsided — it was at the third hour. He spoke again through Abraham and his seed, and gave his

covenant; that was at the sixth hour. He spoke again through Moses, when he gave the Law; it was the ninth hour. He spoke again, and for the last time through Jesus Christ, His Son, the wisdom and the power of God the Father; and it was the eleventh hour. It was the last call to labor.

And what is this message delivered by Jesus Christ? Is it any way different from the communications made to Adam? Is it different from the warning given to Cain? Is it different from the commandment given to Noah; from the message spoken to Abraham; from the message conveyed to Moses? No! He was the last of the prophets, but His word was the fulfillment and confirmation of all prophecy. The word of God has always been the same. The same words spoken to Adam were spoken to Cain; were spoken to Abraham; were spoken to Moses; were spoken through the prophets; were spoken in the fullness of time through Christ. It is the science of theology. It tells of the relation of God to man; and those relations have never changed. They are today and will remain to the end of time what they were from the beginning.

You see how God has tried to instruct men. But men have not learned. There are no people so dull as the people who don't want to learn, and it seems the human race do not want to learn anything about God. God told us the truth in the beginning—we did not accept it. When God first treated with Adam He spoke to him of faith; He told Adam to obey blindly. "I am your God and you are my servant; obey Me." "Thou shalt eat of all the trees of Paradise, but of the Tree of Knowledge of Good and Evil thou shalt not eat." He gave no reason for it; He simply demanded the obedience of Adam on the score of faith. Adam did not believe, or, believing, he committed an act of treason when he ate.

Adam lost the light of infused knowledge, and God put

him into the A-B-C class of science. God told him if he observed the moral law he would be happy within the limits of his natural capacity. That is natural religion. He says: "If you do right, you will receive your reward. If you do wrong, sin will be at your door." So mankind went on during those long centuries slowly learning their A, B, C's. From Adam's time to the coming of Abraham the world was engaged in learning its letters. How long it took mankind to pass on to the first primer class! When at the deluge God destroyed all the human race except the family of Noah, He had to put them back to the original lesson; that their first duty was to God; that their first service was that which they owed to God. He gave them a second chance to learn their A, B, C's, and they failed ignominiously a second time. They couldn't master that simple proposition that they owed everything to God. It was then that He took one small section of the human family, Abraham and his race, and He said: "I will give you special instruction. I will make you a special class. I will give you private lessons." And He took Abraham and the Israelites, the chosen people of God, and for a thousand years He sent them special teachers, private tutors. He said to them: "I will use you for a divine purpose. Through you will I work out my designs for the salvation of all mankind."

But while the people were slow to learn, God always broadened the scope of His instructions.

During the years intervening between Abraham and Moses, this process of special instruction went on; and when the latter came He bore a whole dispensation from God to His chosen people. The relations between God and His people became then more explicit. Moses enacted a code of laws. He received from God a commission to proclaim a new covenant. And from the days of Moses we find God's authority firmly established on this earth. We find the divine majesty officially represented here. We find on this earth

some one to speak and act for God. Man was no longer referred to a far distant Deity that spoke now and then, and at long intervals; but to an ever-present God, one who sought the most intimate communication with His creatures. After Moses came Christ. He was to complete the work of Moses. He was to give fulfillment and reality to those revelations that were vague and shadowy in the Mosaic dispensation. He was to be the prophet of the whole counsel of God, to complete the work that Moses began. After Our Saviour came, man was brought into most direct and well-established relations with the God that made him. Our Saviour was the Son of God and He was God Himself. He spoke of the authority of His Father and His own. And before He died He established His Church, and He said: "He who heareth you, heareth Me. God teaches all nations."

Now, you see the long, weary ways of God's mercy. He withdrew from man in the beginning, but He came back to him by degrees. We see Him taking one section of the human family, embracing the children of Abraham and calling them His chosen people. He first rejected all mankind. Then He took them back to His mercy gradually. Christ came; God opened His arms once more and took all men back again to His Fatherly bosom. "Go," said Our Lord, in the fullness of time, "go into the whole world and preach this Gospel to every creature. He who heareth you heareth Me." Here closed the four thousandth year of God's uninterrupted teaching.

But, brethren, why should it be so hard for God to teach men and to get laborers into His vineyard? Why should it be so difficult for Him to get servants? We are told in this morning's Gospel that the master of the vineyard went out early in the morning, at the third hour, at the sixth hour, at the ninth hour and at the eleventh hour, and always found men standing in the market-place idle. How is it that so few people enter into God's service? He is the greatest of

Masters; He pays the highest wages. Why do not all men serve Him? We must serve somebody. No man works for himself; no man is foolish enough to toil in his own service, because he knows he cannot adequately remunerate himself. The great architects, those men who have left behind them monuments of constructive genius which are the glory and the joy of our day, never worked for themselves. They never built palaces for themselves. They never erected monuments for themselves—they always worked for others. The great painters, whose immortal canvases fill the modern world with delight, never painted a picture for themselves. They painted for others; they painted for kings; they painted for princes; they painted for the wealthy, for people who could pay them well. The great physicians, whose discoveries in the beneficent art of healing have saved multitudes from an early grave, never prescribed for themselves. They did not battle with the diseases which attacked them individually. They studied for others; they prescribed for others; they gave physic to heal others. The great lawyers, whose names and fame make the glory of the legal profession, never pleaded their own cases; never were their own advocates. They always took up the cause of others; they received their pay from others. We must work for others. We can never work for ourselves.

Now, if we must work for another, who is more worthy of our services than the God that made us? He is deserving of our grandest and noblest efforts. The greatest monuments that architecture ever raised on this earth were lifted to the glory of God. The grandest paintings that ever delighted the human eye were inspired by a love of God. The greatest orations that were ever spoken, the greatest deeds ever done by man were done for the glory of God. Men of genius, who are best able to know and appreciate their own worth, understanding best their relations with God, have given themselves to God; have worked and labored for God,

and have left behind them unperishable evidence of their devotion to God. He is the greatest Master that any man ever worked for, and He pays the highest wages. What are a few thousand dollars? What are the praises of men? What are the plaudits of posterity? What means fame? Genius receives adequate reward only when it receives it from the hands of God. Such glory will resound forever more. Such pay does not come in the perishable coin that man bestows; but is an immortal crown which God places upon the brows of those who serve Him.

Then, why is it that men are so slow to enter into the service of God? Why is it that men do not obey the law of God. It is almost a mystery. Still it is not so much a mystery after all; we can learn a little about it by studying ourselves. The hardest man to teach, I say, is the man who doesn't want to learn; and such pupils has God had from the beginning. Adam did not want to know what death was. When God told him he would die, he conveyed to him a vague notion; it was a mental abstraction. He did not know the full meaning and import of death until he looked into the face of the dead. When he looked into the face of his murdered boy, then, for the first time, did he fully realize what God meant when He said he should die. And God meant that not only for Abel, but for all the sons of Adam, and for Adam himself. It was easy for Adam's posterity to learn what death was from the number of the dead who died because of that original sentence. Yet, how slow are men to comprehend the full import of that simple lesson of death? How little do men think of it today? Never was there a greater truth than that spoken by the poet when he said that "All men think all men mortal but themselves." As God spoke to Adam, so He speaks to each one of us and says: "Thou shalt die." But how few master the great truth that we are mortal men. We are slow to admit the premises; we are slower to draw the conclusion. We require

a thousand years to complete a syllogism. If there were no disease, we would not trouble ourselves about a remedy. If men never got sick they would have no need of medicine. Why have we doctors? Simply because we sometimes get sick; and we have been getting sick from the beginning of the world. In the case of the soul, we have been slow to admit that we were sick, and slower still to accept a remedy. God, in denouncing death upon man, doomed him to ills both physical and moral; not only would his body go down to the grave, but his soul would often sicken and die. He said, too: "You will know no happiness here." And how long has it taken man to discover the truth, that this earth is not the home of happiness? How persistently have men been trying to find happiness here during the six thousand years that they have lived on this earth? They have been doing nothing else. Men have all made that trial; young and old, rich and poor. They have spent their lives in that vain quest; yet God said in the beginning there was no happiness here. He did not promise us happiness here; He says we will not find it here. Yet we are slow to admit that truth. We are here today, still busy and just as busy seeking earthly happiness as the most worldly-minded of our forefathers. We have been trying to find it for six thousand years. Adam tried to find it; and his posterity tried to find it; but it never yet has been found. How slow to learn are we all!

We do not want the service of God. We would prefer any other service. We do not want his penny a day. We would prefer any other reward. Therefore, we will serve any master and every master but Him. We will take every reward and any reward except that which He offers. We are still at our A, B, C's. We know we must die; we know we cannot be happy here. Cannot we put these two facts together and draw a conclusion that our happiness must be elsewhere? We will not. And that is why God has so much

difficulty in finding servants, obtaining laborers for His vineyard.

Why cannot men learn that they must live for God? Well, it is hard to explain it; but I will illustrate it. Men do not want God and they do not want God's reward, although they know that God is the greatest and best Master and the most liberal rewarder. Take the man who seeks the pleasures of life and wants no other. Take the votary of passion, the voluptuary. He leads a purely animal life. His only gratification is eating and drinking and the lusts of the flesh. And you may eat the best dishes and the daintiest of viands and drink the rarest wines of the world; there is no happiness in all that. Tell the voluptuary so; and while he assents to what you say, he lives on as if he did not believe. You will find the poor glutton eating, eating, eating; and seeking happiness in his eating. You tell him that he only burdens his stomach; that he cannot find happiness in such indulgence. While he assents to what you say, he perseveres in his gluttony. You tell the poor drunkard he cannot find happiness in his cups; he will fully agree with you; but he will live on as before. Now, watch these poor votaries of pleasure; the glutton, the drunkard; see how they live. See what they do to break away from the passion that enthralls them. Few realize what efforts they make to escape the consequences of their own indulgence. You say he is a poor drunkard. Yes, but he is not always a drunkard. There are times when his better nature asserts itself, and he would give the whole world to be a sober man. Why is it that he goes down into the drunkard's grave? It is because he does not take the proper remedies. He is willing to admit the principle, but not the conclusions. He will say to himself: "I will not get drunk again; I will not drink that last glass; I will be more careful; I will not take that last drink; then I will surely not get drunk." That is one way of keeping sober; but there is another. If you do not

drink the last glass you may not get drunk; but if you do not take the first glass you certainly will remain sober. We find drunkards taking every remedy but the right one. So men serve every master but the one true Master; observe every law but the sovereign law of God's service. There is some reason for their obstinacy; there is this method in their madness.

Now, brethren, such was the conduct of men from the beginning until Our Saviour's time; and the conduct of men since then has not been very different. In our Christian age how few do we find who accept the message of Christ's Gospel in its entirety? How many Christians are outside the Catholic Church? Ask them if they believe what the Catholic Church teaches. One after another they will admit that the Catholic Church teaches the truth. If you ask them if they believe that the Catholic Church is the true Church, they will answer you that they believe she is the Church of Jesus Christ. But they do not like her. They do not like her teachings. They do not like her practices. Just as men from the beginning did not like God, and did not like God's service. People outside the Catholic Church do not accept her, simply because they do not want to adopt the proper remedy for the disease of their soul. She is the one sovereign cure for all the ills of humanity; but they do not want that cure. Those outside the Church will accept of any school; welcome any prophet; hail with delight any new doctrine that will relieve them of the necessity of going to Confession and bending their knees to the priest. That cure they flatly refuse to take.

As the dispensation of God to Abraham was confined to a portion of the human race, as the law of Moses was for the chosen people, so the salvation of Jesus Christ is confined to a portion of the human race; those who hear the voice of the Church of God, and in hearing her hear God Himself. As Our Saviour says: "Many are called, but few are chosen."

Oh, how doleful falls that statement on our ears: "Many are called"—called by God, called by the greatest and noblest of Masters, called to the highest and purest of service. "Many are called, but few are chosen." Oh, brethren, let us be of that number. Our Lord upbraided the Apostle for being dull and slow to understand. Let us be well rooted in our faith; and let us have the courage of our convictions. We are called; let us "make our calling and election sure."

(Sexagesima.)

MAN'S SAD LOT HERE BELOW.

"The sower that went out to sow his seed."
(Luke 8.)

THE plans of God's mercy are frequently thwarted by the malice of men; but they are always obstructed by social conditions. Our Saviour has employed this parable of the husbandman on more occasions than one. He tells us that his heavenly farmer went out once and sowed good wheat in his field, but that while men were asleep an enemy came and over-sowed cockle among the wheat. The enemy of man is his fellowman. Our worst enemy is he of our own household.

In this morning's Gospel Our Saviour speaks of the same husbandman; but He does not now lay the blame of the failure of God's plans on human perversity. He does not say that "an enemy hath done this." No. He lays the blame upon prevailing social conditions. He says the field in great part was not properly prepared for the grain. And this is a truth that we must always take into account; besides the opposition which we are sure to meet in our efforts to attain eternal life on the part of our fellowmen there are adverse conditions which we must try to overcome. Man finds oppo-

sition from his fellowmen whenever he attempts anything supernatural. This world is committed to the lusts of the flesh; this world worships present opportunity; this world will not hear of any world hereafter; and the man who would live for a future life, the man who would observe the law of God, finds himself here in unsympathetic company. It is for this reason that Our Saviour so hated the world; for He really hated the world; He hated its ways; He hated its maxims; He hated its philosophy; He hated its prudence. And that hatred that He bore the world accompanied Him to His death. The night before He died he prayed for every soul whose interests appealed to Him. He prayed for His Apostles; He prayed for those who had attached themselves to Him; He prayed for the infant Church; He prayed for the countless millions, who through the preaching of the Apostles would be brought to the knowledge of the truth. But, He says: "I pray not for the world." "The world has nothing in common with me." And this solemn expression of sentiment on the part of the Redeemer on the threshold of His death must make a deep impression upon every Christian soul. "I pray not for the world, for the world in Me hath nothing."

But we must not attach all the blame to the world. Besides the opposition and antagonism which we encounter on the part of our fellowmen there is a sad condition of humanity which we must take into account. Man on this earth is in a fallen state. We are fallen men; we are not what we once were; we are not what God made us. We are moral degenerates. The conditions here are not favorable to the growth of supernatural virtues. God told Adam after he had sinned that thistles and thorns would grow up in his path. And from Adam's day we have experienced that truth.

It is hard to save our souls in the face of the evil example of our fellowmen; but harder still in face of the adverse conditions that prevail here below. God is a just God. He

would give us the full advantage of every claim we can make to a mitigation of his justice. He knows man because He made him. As the Scripture says: "He knows what there is in man." But before the coming of Christ He knew it only theoretically, because He was God and not man. But that He might learn it practically He came down on this earth and became a man and lived here the full life of a man; drank to the very dregs the chalice of human experience on this earth; so that at the end of His earthly career Our Saviour could proclaim Himself the competent judge of men. God knows now, both theoretically and practically, how hard it is for His children to live upright lives in their present earthly condition; and He makes due allowance.

In this morning's Gospel Our Saviour says that the failure of the harvest was due entirely to the condition of the field. It had not been properly prepared. Some of the seed fell upon the highway and among rocks; the land had not been cleared. Much of the seed fell among weeds and underbrush; the field was not properly cultivated for the reception of the grain. The result was—failure. But one portion was properly tilled; and he tells us that that part brought forth fruit a hundred-fold.

Now, brethren, what are these conditions which work so disastrously in the domain of religion? What are these conditions which make it so difficult for us to save our souls? The first condition is ignorance. We are all very ignorant. Adam was gifted with supernatural knowledge; Adam had all science; but Adam forfeited that intellectual equipment when he partook of the forbidden fruit. Then God told him that he would have to learn; that he would have to become a student in the hard school of experience. From that unfortunate hour man has been a prey of ignorance; he does not know. He must struggle against his own obliquity and short-sightedness; and David prayed God that he might not remember his ignorances. Solomon said that the world was full

of fools. Well, if we do not like that expression, we can modify it a little by saying that "the world is full of ignorant men." The most learned man in the world is ignorant compared with the lowest angel that surrounds the white throne of God.

The most unfortunate condition against which we must struggle on this earth is this besetting ignorance; and God has from the beginning striven to dispel it. What could a God have done to instruct and educate mankind that our God has not done? Has he not instructed us in every page of the book of nature? Can we look around us, can we look beneath us or above us, without finding something to learn of the goodness and greatness of God? How can we study nature without drawing the conclusion that God is a good God, and that He loves us? And when He sent His Son to complete all revelation, and give the final word to all prophecy, He sent Him as the herald of truth. Our Saviour came as a herald of God's truth; and truth is the object of all human study. Our Saviour says it Himself: "I am the way and the truth." And when standing before Pilate, He told that Roman Governor that He came to bear witness to the truth. The whole life of Our Lord on this earth is one grand lesson given to his fellowmen on the subject of God's truth. And when He left this earth He commissioned His Church to continue His work. And what was the charge He gave her? "Go," He says, "and teach. Teach all nations. Do not confine yourself to this little Jewish people. Go into the whole world. Teach all nations, and preach this Gospel of mine to every creature."

The Church has many duties. Her mission on this earth is manifold; but high above all the rest is that mission she has to teach mankind. This is the foundation upon which the Church's ministry is built. We cannot admit to the sacraments the ignorant. Before we permit a child to make his First Communion we require of him a knowledge of the

Catechism; that is, the fundamental and rudimentary knowledge of all Christian theology. The Church of God differs from every other church, in this, that she makes education a prime requisite not only for admission into her pale, but for all promotion in her service. From the days of the Apostles to our day knowledge has been the touchstone of Christianity, and knowledge has been the basis of preferment in the Church of Christ.

How has the Church carried out that injunction of her Lord and Master? We find her in the very beginning teaching; teaching everywhere and by every means available; teaching in the church; teaching in the homes of the faithful, and when possible, teaching in Christian schools. The history of the Church of God is the history of modern education. When we would know just how and where man escaped from the darkness and the barbarism of the past we have only to study the history of the Church and her conquests in the world. And in our day we see that same zeal for education which characterized the infant Church. Everywhere we find, on the part of the Christian priesthood, a yearning to impart knowledge to the people. The priest who has not something to say to the people; the priest who cannot teach the people; the priest who does not burn with zeal to instruct the people, is a priest without a vocation. From the beginning, and everywhere, you find the Church sheltering in her fostering shadow the Christian school. In every branch and department of knowledge you will find evidence of the Church's activity. Not only in the science of the saints, not only in theology, but in philosophy and in all the sciences you will find evidences of the Church's zeal for knowledge.

After ignorance, the most unfavorable condition against which men on this earth must struggle is that of poverty. We are so poor! The richest man in the world is poor. Why is it the richest men in the world want more? Why is it that the man who has a hundred million will spend

twenty hours a day in his counting-room trying to add a few more millions to his hoard? It is because the richest man in the world still feels himself poor. We all became poor in the fall of our first father, Adam. God told us then we would have to work and labor by the sweat of our brow, and eat the bread of labor. There are no rich men on this earth. Adam was born wealthy; but he became poor; and all the descendants of Adam have inherited his poverty. But some are poorer than others; and God has always taken under His especial care the poorest of the poor. In the Old Testament you will find God priding Himself on His patronage of the poor; and when Our Saviour came He proclaimed Himself the advocate of the poor. If He had a word of cheer for mankind, He had a special word of comfort for the poor. And when John the Baptist sent his disciples to our Lord to learn from His own lips whether He was the Messiah, or were they to wait still for another, He told these messengers to go back and tell their master that "the poor had the Gospel preached to them." For four thousand years no hope had dawned upon the hapless poor of earth. For four thousand years the poor were devoted to a life of misery and degradation. God took up the cause of the poorest of the poor, and He made them the children of His predilection. Our Saviour came to preach the Gospel to the poor; and the poor gladly heard Him. And when He commissioned His Church to continue His work, He charged her to have care for the poor. And we find the Apostles in the very beginning of their ministry adopting measures for the support and protection of the poor. In every Christian community in the days of the Apostles, collections were taken up for the support of God's poor. And the same feeling of affection and love which animated the heart of the infant Apostolic Church is strong in the Church of today. In every age, and in every country, the Church of Jesus Christ has taken up the cause of the poor. She has taken to her bosom

the widow and the orphan and the outcast and the sick. Every human misery has appealed to her sympathy; and wherever she has been, and could command the means, she has spent freely and generously for the support of God's poor. Look around and see the seventy dioceses of the United States. From far-off Alaska down to St. Augustine, you find the activity of the Church most manifest in her care of the sick and of the orphan. See the whole country dotted with institutions of Catholic charity, each one bearing testimony to the Church that she is the Church of Jesus Christ, who preached the Gospel to the poor.

The Church of God not only assisted and protected the poor; but she ennobled poverty. She has always shared the lot of the poor. She acknowledges herself the spouse of Him who had not whereon to lay His head. And every Pope, and every Apostle, and every Bishop, and every Priest of the Church of God is solemnly vowed to poverty. He must possess nothing. What God sends him freely he must freely give to God's poor. She has so ennobled poverty that rich men have in every age voluntarily renounced their wealth and become poor for blessed poverty's sake. Read the history of the Church, and you will find kings and princes and noble dames giving all they had to the poor, and becoming poor themselves, because of the love the Church inspired them with for poverty.

We are all the children of a poor Master. We are all the followers of Jesus Christ who died naked upon the Cross, and who had not whereon to lay His head. He said it Himself: "The foxes have their holes and the birds of the air their nest, but the Son of man hath not whereon to lay His head." We are all the children of that Son of poverty, and the Church, of which we glory in being members, is the Church of the man-God, who lived and died in poverty.

Besides the disadvantages of ignorance and poverty there is another condition against which men on this earth

must contend in their efforts to attain eternal life. Education makes a man strong. Every truth that we learn makes us something more than we were. Health also makes us strong. The Church has done all that it was possible for her to do in banishing ignorance from the world. She has done all that she could do to make the poor content with their lot, and to dignify poverty. She has made the wealth of the world a trust for the poor, and charged those who controlled it with the duty of taking care of her indigent children. But in spite of all that, the vast majority of men remain in hopeless dependence on the will of others. When Our Saviour came the world was governed by a few men. And for two thousand years after His coming the world has continued to be governed by an oligarchy. In His days kings lived for God, or were supposed to live for God; and the people lived for the kings. One man in a nation of millions lived for God; and his subject millions lived for him. The latter were allowed to have no thought beyond him; no duty beyond his service. And when kingly prerogative went into eclipse there sprang up a race of petty princes; and to universal royalty there succeeded universal aristocracy. To the one king succeeded a multitude of nobles; but as the king possessed the whole nation, so the noble claimed his own henchmen. All the people of the nation once lived for the king, as he was supposed to live for God; in the course of time that allegiance became divided and men served their king through their prince or liege lord.

The Church set about banishing this condition very cautiously. She does not interfere in the politics of the world; she does not like to upset the order of things in the political world. Therefore, she said: "Obey the king." St. Paul said: "Obey the prince." She in a general way taught the duty of obeying all who exercised temporal sway. Our Saviour obeyed the pagan Emperor of Rome. The Church obeyed the kings in all the lands where she went. But while

preaching obedience to the crowned head and to the aristocracy, she insisted on the inherent dignity of man. She told the king that he was a man like his lowest subject. She told the proud noble that he should regard his humblest slave as his brother. What a revelation that was in an age when the great ones of the world did not recognize in their slaves a human soul! The Church always preached the doctrine of the inherent dignity of man; proclaiming that all men were equally the children of God, and were equally entitled to a heavenly reward. Not only did she teach that theoretically, but she inculcated it practically. From the very beginning she took the slave into her service; she took the slave into her sanctuary; she clothed the slave with the vesture of her priesthood; she made the slave the spiritual master of his temporal lord. And one of the most stubborn battles the Church ever engaged in was that in which she contended for the right of the humblest men to the highest dignity in the Church. And in the Church's history how many do we find in the highest ecclesiastical dignity who came up from the lowest ranks of society? How many do we find in the history of the Church wearing mitres who were the children of poverty? How many do we find in the Chair of Peter who had no claim or title to worldly greatness? In the Apostolic See we find the children of the poor, of the common people. We find the child of the laboring man, of the mechanic, of the peasant, on the throne of the Fisherman; in the highest position of worldly power and greatness that this world can know. And today who is our Sovereign Pontiff? Who is Pius the Tenth? The son of a peasant. Only the other day a delegation from Palermo came and complained to him that they had been given an Archbishop who was the son of a peasant; and that from the beginning of the Church the mitre of Palermo had always been worn by a nobleman. And he replied to them that it would ill become

him, a son of a peasant in the Chair of Peter, to annul the election of a peasant boy for the See of Palermo.

So you see, brethren, how the genius of Christianity manifests itself in reforming the adverse conditions of our earthly life. You see how God, through His Church, is trying to dispel the clouds of ignorance everywhere; how Christian education is being brought home to every household. You see how poverty is being protected and honored in the Christian commonwealth. And you see how the weak are fostered and upheld. Not only has the Church of God taken the whole human family under her care and taught them; not only has she espoused the cause of the poor and defended them; but she has gone down among the people and made the interests of the people her own. From the day that she appeared on this earth to the present day, and until the day of doom, she always will stand by the people. Democracy and the Catholic Church were born simultaneously into the world. The day that she appeared kingly and noble prerogatives suffered a remarkable eclipse; they never were again what they had been before. And today if there is anything of dignity or honor in manhood it is because of the stubborn fight of two thousand years the Church of God has waged for man.

We, brethren, as Catholics, feel this. We know it is true. Every fibre in our being quivers in sympathy with that announcement. We know that the Church has been our teacher. We know that, whatever of good, whatever of wholesome knowledge we possess, we owe to her. We know that our enlightenment is her gift. We know that, being poor ourselves, we owe whatever little of honor we possess among men to her strong protecting arm outstretched about us. And we know also that in the field of politics, in the field of statesmanship, in the relations that bind the different orders of society together, the Church has always stood by the side of the common people; made their cause her own; fought with them, risen and fallen with them. She

is the author of liberty and human enfranchisement throughout the world. That is one reason why Catholics so love the Church. They would die for the Church. They will brook no insult to the Church. You may offer them personal affront; you may do them any personal injury, and they may not resent it; they may even forgive it; but speak against the Church and they are up in arms. The Church is as dear to them as are the name and honor of the God who founded her.

So, brethren, while these conditions are adverse, while they form good ground for extenuation in our manifold transgressions, we must never forget that God and God's Church have always done their best to mitigate those conditions and make them tolerable for us. And if we fail in our great struggle for eternal life, the fault will not be with God, or with God's Church; but will be our own. God is always ready to come to our assistance, and even to make possible what would otherwise be impossible to human weakness. It will depend upon ourselves if we triumph against all the dangers that beset us; if we finally succeed in making our vocation and election sure. St. Paul sounds the war cry of every Christian soldier: "I can do all things in Him who makes me strong."

(Quinquagesima.)

RELIGION THAT IS OF GOD; AND IRRELIGION THAT IS OF MAN.

"And they understood not the things that were said." (Luke 18.)

ON the eve of His passion Our Lord apprised His disciples of what was to happen. He told them that the time had arrived ; that they would go up to Jerusalem and that there He would be arrested; He would be scourged and mocked

and spit upon; and in the end they would put Him to death. The Apostles did not understand Him; and this is very strange. For all this had been foretold by the prophets; and the Apostles were the children of the prophets; they had been taught in the school of the prophets. Therefore, they should have known what the prophets had foretold regarding the Messiah. It was strange, then, that they did not understand. They had been in the company of Our Lord for three long years. They had enjoyed the privilege of His most intimate companionship. He had gradually unfolded to them the whole counsel of His Father. Therefore, it was passing strange that they did not understand Him when He announced that the time had arrived when all prophecy should be fulfilled.

Those Apostles had been selected because of their supposed fitness for the work that was to be put in their hands. They were spiritual-minded men. Then why did they not understand the teachings of their youth? Why did they not understand the doctrine of the prophets? Why did they not understand the words of the Master in whose company they had spent three long years? Why did they not grasp the plain language of Our Lord? To them He had neither mystery nor secret. Why did they not understand, what any man with ordinary intelligence should have understood, when He told them that they were to go up to Jerusalem and that there the Son of Man would be scourged and mocked and spit upon and put to death? We all understand that language today. We know what it is to be betrayed by our fellow-men. We know what it is to be mocked, to be scourged, to be spit upon. We all know what it means to be put to death. But we are told that these chosen Apostles of Our Lord did not understand these words at all. They were hidden from them. There must be some reason for this failure to understand. They did not want to understand. And it is very hard to convince a man against his will. The Apostles

were Jews; and as Jews they were worldly-minded. They were steeped in worldly ambition up to their ears. They had identified their fortunes with Our Lord; they had made His cause their own; but visions of earthly glory, pictures of worldly grandeur, floated before their mind. They, in common with all Jews, associated the coming of the Messiah with the resurrection of the Jewish nation; and they believed that in the Christ whom they loved and followed they saw the realization of all the hopes of their people. In Him they saw the king of Judea returned. In Him they saw the glory of the reign of David restored. In Him they saw realized all the dreams of empire and earthly sovereignty that filled the imagination of the Prophets of old. They, therefore, looked forward to a great temporal kingdom, with Christ as the acknowledged King of the world. They contemplated their own future, when they would stand as ministers in His court and share with Him the glory of His sovereign reign. It was an awful shock to them, therefore, when He, around whom revolved all their personal, political and national ambitions, declared Himself undone. "The time has arrived when we must go up to Jerusalem, the place of sacrifice; and the Son of Man shall be sold to His enemies; and they will mock and spit upon Him, and they will scourge Him, and they will put Him to death."

They understood none of these things because they did not want to understand them. These things were not in the line of their self-interest, therefore, they shut their eyes to them. These things did not tally with their hopes of worldly aggrandizement, therefore, they barred their light; and St. Luke tells us that they did not see them; that "these things were hidden from them." And precisely in order that they might not be too shocked Our Saviour forewarned them. He told them that these things would happen. But it seemed impossible even for the wisdom of God to convince these foolish Apostles. And just before His passion He told them

again that they would be scandalized in Him. "You will all be scandalized in Me this night. You won't be able to reconcile My fate with your hopes." And they were all terribly scandalized in Him. When the Jews did arrest Him and mocked Him and spat upon Him and put Him to death, we are told His Apostles all fled. "In this very night," said Our Lord, "you will be scandalized in Me." And when He hung alone upon His cross of torture there was only one Apostle there and His mother and Mary Magdalene. All the rest had abandoned Him, because they were scandalized, and could not and would not understand. And on the day of His resurrection He met two of His Apostles on the way to Emmaus. He found them oppressed and troubled; and He came to their assistance and explained to them what had happened just forty-eight hours before. And after He unfolded to them the teachings of the prophets He upbraided them saying, "Oh, ye foolish and so slow of heart to understand."

The Apostles were foolish. Foolish because they supposed that God would be swayed by their thoughts, and would willingly conform His aims and designs to theirs. They were foolish because they thought that there was nothing else in this world to look after but their own sordid interests. They were foolish because they did not realize the great truth that above all men and all the ambitions of men there rules a God, whose "thoughts are not men's thoughts and whose ways are not men's ways." They were not only foolish but they were slow of heart to understand; and all the trouble was in their heart. Our Saviour had taught them and taught them well. They had learned from their youth the lessons of the prophets. But they had worldly schemes and worldly hopes. They had their heart set on the acquisition of earthly advantage. They had their own self-interest all bound up in their pretended zeal. And because the fate of Our Blessed Lord and Master did not

tally with their worldly hopes and ambitions, they shut their eyes, and declared they could not see; and they shut their minds, and said they could not understand; and they shut their hearts, and said they would not believe.

St. Luke tells us in this morning's Gospel that after Our Saviour had explained what had happened they did not understand Him; the word was hidden from them. Now what ailed the Apostles ails us all. The Apostles wanted a God who would work out their ends; a God who would act as they would have Him act. And that is the kind of a God we all want.

There are two kinds of religion. One religion originates from God and ends in man. The other form of religion originates with man and ends in God. One religion starts out with the assumption that God is the teacher; that God is the Master; that God is the King and Lord; and that this sovereign teacher, this Lord and Master must have every created thing subject to Him. This religion assumes God's sovereignty, absolute supremacy; and all law emanating from Him postulates obedience, submission, humility. The other form of religion starts with man; makes man the master; makes man the teacher. Man asserts his sovereignty and would impose his will upon the universe. If he recognizes God, it is only as a confederate; it is only as an ally. God, if he admits that there is a God, must submit to him, must accept his will as sovereign lord and master; consent to do that will and execute it in the domain of his providence.

These two forms of religion manifested themselves from the very beginning. When God proclaimed His sovereign law in the Garden of Eden He spoke to Adam as to a servant. He was supreme. He simply announced His will. He said: "Thou shalt," and "thou shalt not." No argument, no parleying, no reasoning. God commanded Adam and said: "Do this," and "Do that not." There was sovereignty; there was the Master, the King. Man was the servant. But Adam

would throw off that irksome yoke. He would be the teacher; he would be the master and the King. And we see right here the form of religion that originates in man and ends in God. Paganism had its origin in man. Paganism was a worship imposed on the gods by man. If paganism recognized the gods at all it was simply as allies, confederates, of men. If Rome recognized her gods it was on a condition that they should work for the glory of Rome. Greece would not recognize or respect a god that would not work for Greece. No pagan people would for a moment recognize or respect a god who would not work for the glory and aggrandizement of the nation. The gods of the ancients were the servants of the people of old; the gods of paganism were the allies of the men who worshiped them. Men in those days were supreme and would not permit their will to be contravened in anything. If men stood in the way of their ambition, away with the men. If gods and altars stood in the way of their ambition, away with the gods and away with the altars.

When Our Saviour came His purpose was to reassert the principle that God was the sovereign teacher; that He was the Lord and Master of heaven and earth; and that all men were His servants. But this doctrine was most unpopular. Men did not want to be servants. Men would like to be despots of their own destiny. And when Our Saviour came, teaching a doctrine of God's sovereignty and of man's humility, he was not received. He was not popular with the pagans of Rome; He was not popular with the rulers of Judea; He was not popular with His own people. Therefore, when Our Saviour relegated manhood to its place and restored did not want a sovereign God and an abject man; but a sovereign man and an abject God. And the Apostles themselves did not understand Him; because they did not want to understand Him.

Now coming down from Our Saviour's time, what do we see? The same two forms of religion. We see a neo-

paganism claiming again the supremacy of man, again proclaiming the sovereignty of man's will on this earth. We find even within the Church, within the pale of Christianity, a disposition to elevate the human at the expense of the divine; a disposition to make God bend to the behests of His creatures. As the Apostles were unwilling to accept the teachings of Our Lord, you find among the successors of the Apostles the same reluctance to accept in their fullness the teachings of the Master in their entirety. Some people at the time of Our Lord were willing to serve God; but with this understanding, that God would some way serve them. And in the first ages of the Church we find the early Christians willing to serve God, but with the proviso that God would serve them. And this has been a cause of trouble in the Christian Church from the beginning. Christians in all ages have manifested a disposition to believe only what suited them; and elected to practice just what pleased their fancy. There was from the beginning a disposition to hold the sovereign God at a distance, and to make terms with Him. There was always evident a lack of perfect devotion. Men were unwilling to give themselves entirely to God, and to do all for God. There was a difficulty always in meeting the requirement, that we should love God with our whole mind and with our whole hearts. There was that same reserve in all the early Christians, that is observable in the Christians to this day, and that manifested itself in the Apostles themselves. We are all "foolish and slow of heart to understand," because we have all our own ideas and would like to impose them on God. We have all our own preconceived notions, and we would make God conform to them. And God will never submit to these terms. He told us in the beginning that His ways were not men's ways that His thoughts were not men's thoughts. They never were and never will be. And the only terms on which we can come to peace with God are the

terms of absolute surrender; we must wholly accept His thoughts and His ways as our ways.

Why do we see in Christian ages Christian men persecuting Christian men? See the horrible spectacle of the Ten General Persecutions. In pagan times pagan kings and pagan statesmen thought that they served the purpose of their gods when they put Christians to death. And when paganism ceased to be a vital force, Christians arose against Christians; we saw the awful spectacle of men proclaiming themselves followers of Christ putting to death those who equally proclaimed themselves disciples of the Crucified. After paganism had deluged the world in the blood of Christians, Christians themselves came forward to take up the work of persecution. And for two thousand years Christian blood was shed by the hands of Christians. How explain this? It is on the same old ground. Christians have worshipped God, on condition that God would accept their ideas and adopt their ends and objects as His own. As the pagan people would impose upon their gods their own human notions and their own fleshly lusts, so Christians would make God the servant of their caprice.

Our Saviour told us of true religion when He taught us how to pray. He had taught us by His example. There was a man of prayer if ever there was one. He prayed incessantly; He prayed day and night. The Apostles seeing Him pray were inspired with a desire to pray also; and on one occasion they asked Him to teach them how they should pray. And then He taught them the A, B, C's of all prayer, the Our Father. He recited the Our Father before them, and said: "Learn this, and say this after Me." And what is the central idea in the Our Father? "Thy Kingdom come, Thy will be done on earth as it is in heaven." That is the basis of all Christianity; that is the condition of all peace and happiness on earth; that the Kingdom of God shall come and that the sovereign will of God shall be done.

Now, some men have learned that prayer wrong. Its language is plain, just as plain as the statement of Our Lord in this morning's Gospel when He spoke of His going up to Jerusalem and what would happen there. The language of Our Lord in this prayer is plain; but as the Apostles did not understand Him we likewise do not all understand that prayer. He says: "Thy Kingdom come, Oh, God. Thy will be done on earth as it is heaven, Oh God." Men interpret that prayer to mean: "Our kingdom come. Our will be done in Heaven as it is on earth." Man's kingdom shall prevail; man's kingdom shall be boundless; man's will shall be supreme; shall be supreme on this earth, and as supreme in Heaven as it is on earth. That is the way some of us Christians have understood the Lord's prayer. And because they would have their human kingdom and their human will prevail, they have bent God's will to their worldly ends and ambitions. Claiming to be the people of God they have demanded that God shall make every sacrifice to their temporal interests. They have made here on this earth terms, which God is expected to ratify in heaven, and then these people of God will be willing to submit. God will never so surrender to men; and the faithful people of God will never thus desert His standards to rally around that of His enemy. Therefore, from the beginning we have warfare in the Christian world. Look back upon the last four hundred years and see the oceans of Catholic blood that have been spilled, the multitudes of Catholic martyrs who have given up their lives for the faith. Read the story of the martyrs who died for Christ in Germany, in the Netherlands, in France and in every heresy-cursed land. Explain this bloody enigma if you can. Our Saviour explains it when He says: "The time will come when men will think they are doing a service to God when they put you to death."

And as these two forms of religion manifested themselves in the beginning, the first beginning with God and ending

in man, and the other beginning with man and ending in God, so there have been these two forms of Christianity from the beginning: The one beginning with man and ending in the Church; the other beginning in the Church and ending with man. As God is the teacher, the Church is the teacher; as God is the Lord and Master, the Church is the Mother and Mistress of the world. When Our Saviour left this earth He told His Apostles to go and teach; to teach in His name; that they who would hear them would hear Him. And He says: "Command them to observe whatsoever I have commanded you." The sovereignty of God passed over to His vicegerent Church. The teaching office of God passed over to His Church. She today is the teacher; she is today the spiritual mistress of the world. But as men would impose their ideas on God and make God their confederate, so Christians would impose their ideas on the Church of God and make the Church of God their slavish ally. Almost from the first age we find a disposition among Christians to force their views on the Church. They wanted the Church to conform to their opinions; they wanted the Church to teach what they think right and command what they approved. We find heresy from the very beginning. Heresy follows heresy in the history of the Church; and heresy was always an attempt of men to impose upon the Church of God their will and their law. Today what is the great distinguishing trait of the Catholic Church? Her stubborn spirit of sovereignty. She brooks no dictation from any mortal man; she always teaches as the mistress. She teaches and all men must accept what she says; she commands and all men must obey. Who has ever taught the Church of God? Job asks that question as regards God Himself. He says: "Who has been God's counsellor? Who has ever given to Him and recompense shall be made." Who has ever taught the Church of God? Who has ever given to the Church any power or sacrament, and recompense shall be made? She stands before the world

in the name of God, and in the power of God; and before her all men must bend the knee.

Outside the Catholic Church what do we see? Churches made by men; churches that will teach you just what men have taught them; churches that command what men have commanded them. All the churches, so-called Christian, except the Catholic Church, are churches that have been made by men for men; who have received their teachings from men, and whose standard of faith and morals has been given them by men. If you do not like them you need not join; if you cease to like them you can get out. It is God or man. We are ever confronted with the alternative of serving God or serving man. Our religion will have to come from God and be all for God, or will have to come from men and be all for men.

But, brethren, all men are not infidels; not all pagans, not all heretics. We are Catholics. But are we not tainted with this universal disease? We are willing to let God govern the universe; we do not dispute His sway and sovereignty over men; we permit Him to dictate to His Church what she shall teach and practice. But when we come right down into our own hearts, would we not like to make terms with Him? How few of us are absolutely devoted to Him? How few of us are prepared to say: "My God and my all. What is God's will is my will. What God does I approve wholly and unreservedly." Would we not all like to have God take our ideas sometimes? Would we not like to have God follow our way now and then? Yes, we all would; and that is the thought that dominates us often when we pray. It is a singular thing that some of the worst people in the world have been boisterous Christians and great prayers. Some of the greatest enemies of the Church were men who professed boundless religion and were men of incessant prayer. The more they prayed the worse they were; the more they prayed the worse it was for the Church of God. They were

praying heretics; those men who persecuted the Church in Germany, England, Scotland, Ireland. In modern times those men who profess the most religion and pray the loudest and longest are oftentimes the worst of men. Cromwell preached seven hours at a stretch, and he would pray all night. The Reformers did little but preach and pray and murder. And sometimes the worst Catholics are those who pray the most. There are some self-willed Catholics who become worse and worse as they pray more and more. Look out for a bad Catholic at any time; he is always dangerous. But when a bad Catholic goes often to the Sacraments, be doubly on your guard. When a bad Catholic begins to pray loud and long, look out for squalls. The more he prays the worse for his neighbors. It is the long roll of battle. Because men will not submit to the conditions that God lays down for all men, peace and happiness on this earth is impossible. That condition is that His will shall prevail. The man who is not willing to submit to the will of God is an enemy of God and an enemy of God's people. Discord means antagonism of wills, and this world is a seething caldron of antagonistic wills, simply because men all have wills at variance. The only way to bring back peace and happiness is to declare God the Master, the sovereign Lord and His will supreme law. That is the condition of perfect peace in the world and perfect peace in souls.

On the night before He died Our Saviour was in trouble. Oh! what trouble. Such trouble neither angels nor men ever saw before. He fell face to the ground, and the blood oozed out of every pore of His body. In His trouble He appealed to His Father; in His trouble He asked His Father to come to his assistance; in His trouble He asked that the chalice might pass from His lips, that He might not drink. "But," He said, "Oh! Father, not my will be done, but Thine." And the Catholic world has taken its keynote from that agony in the Garden. How many millions have literally repeated that

prayer? From how many millions of sorrowing hearts have gone up those same words: "Not my will be done, but Thine." How many million, million times have Christians said in the last twenty centuries: "The will of God be done." "Blessed be the will of God. It is the will of God." This is the panacea of all our ills. It is a blessed proclamation of peace within and without. Oh, let the will of God be done in us and ours; it is best. It is best for us; it is best for all men. If we pray let us pray with submission; if we struggle let us struggle with docility to the will of God. If we work out our earthly destiny let us bravely front the foe. Let us be valiant soldiers. Let us "fight the good fight" under our valiant Captain; but in every struggle and temptation let us always bow our head and say: "Thy will, not ours, be done, Oh, God."

(First Sunday of Lent.)

THE DEVIL, THE FATHER OF GAMBLING AND SPECULATION.

"Command that these stones be made bread." (Matt. 4.)

THE Devil was the first thief; he was the original gambler, and he was the earliest suicide. The Devil owed everything to God. God made him; endowed him with superior excellencies and gave him a name above all the names of the heavenly host, calling him Lucifer, or "The Light Bearer." He conceived the fell design of robbing his benefactor of the service he justly owed Him; even went so far as to attempt to wrest from God His crown of sovereignty. He was a thief; the first of thieves. He staked his all on the issue of his rebellion. He staked his eternal happiness. He staked Paradise. He placed it all in jeopardy in order to obtain the end of his ambition. And he lost! He lost heaven; he lost

all his honors; he was cast into hell. He was the original gambler. Isaiah says: "Oh, how hast thou fallen, Lucifer, who didst arise in the morning; thou hast fallen down to earth." And Our Saviour in speaking to the seventy-two disciples, tells them that "he saw Satan fallen from heaven." He was the original thief; he was the first gambler; he was the earliest of suicides.

In this morning's Gospel the Devil would teach man to do as he had done. He would make of him, too, a thief, a gambler, and a suicide. He comes to Our Saviour, when he was hungry after his long fast of forty days, and says to Him: "Command that these stones be made bread." When a man is hungry he craves something to eat. He must have food, or starve. The only honest way to obtain food is to earn it by labor. The Devil told Our Lord to get bread, but not to work for it. "Command these stones be made bread," he said. There is nothing so distantly allied to food as a stone. Our Saviour uses this simile when He says: "If you ask your father for bread will he give you a stone?" There is nothing further removed from bread than a stone; yet the Devil asks Our Lord to "command that these stones be made bread." When this suggestion failed he took Him up into the pinnacle of the Temple and told Him to cast Himself down, assuring Him that the angels would bear Him in their arms; that He would not strike His foot against a stone. Here was another way of making a living, suggested by the evil one. "Try your luck. Plunge into speculation. Hazard your all. You may win. You have life; you have health; you have opportunity; place them all in life's lottery; cast them all on the altar of chance. If you win, you will have won a fortune. You cannot do worse than lose. Trust to your luck. Your good luck will bear you up. Fear not; you will not bruise your foot against the stone of disaster. Gamble your life; gamble your health; gamble your soul. Trust them all to luck. It has stood by others; it will not

fail you." Lastly, he took Him up into a high mountain and showed Him all the kingdoms of the world and the glory thereof, and said: "I will give you all these if you will but fall down and adore me." That was the end to which these two former courses inevitably led. The man who sets out upon a criminal career, or who would make his living by dishonest speculation, generally ends by worshiping the Devil. The man who becomes the slave of the gaming table, in the end loses all, and giving up all hope in God or man, often seeks solace in suicide.

All men in choosing a career are influenced either by Christ or by Anti-Christ; by God or the Devil. The Devil advises men first to try a criminal career; if not, to try the service of Fortune; to do anything and everything but work. The Devil says to man: "Do not work." God, on the other hand, tells man that he must work. In Genesis we read that God told man "he would eat his bread in the sweat of his brow." That is the first penalty of original sin; and every man that comes into this world must pay that penalty. He must earn his bread by the sweat of his brow. St. Paul tells us in his epistle to the Thessalonians, "if a man does not wish to work, let him not eat." Every man coming into this world is born a child of toil; and the only legitimate way of making a living is to work for it. The Devil tells men not to work; to resort to every expedient but work. He says: "Command that the stones be made bread. Try every other expedient, even the most remote from your purpose. Try to make money any way and every way, except in the way of toil." And men listen to this tempter. They say: "The world owes me a living, and I am going to live." Every man in our State's prison has said that to himself, often; every criminal that ever stood before the bar of justice has used that argument with his conscience. The world owes him a living, and he will live. Therefore, if he has no money of

his own he will take yours; if he has no property of his own he will seize yours. The world owes him a living.

The world owes him nothing. He is in debt to the world. How much does he owe the world? He owes it to the world to labor for the common weal. Every man coming into this world must add his quota to the world's labor. He is sent here to do work, and he must not stand in the market-place idle. He cannot claim the excuse that no man has hired him, because no man was ever yet sent into this world who had not a task waiting for him; and life was given him to accomplish that task. Therefore, I say, the world owes him nothing. We owe the world our daily labor, and it is only at the price of our daily labor that we gain the right to our daily bread.

But we are not all criminals, although we all would gladly shirk work. We do not rob our neigbor by open violence or by covert abstraction. No; there is another way more respectable that we can adopt; the Devil comes and tells us to "speculate." "Be a sport. Gamble and seek your living in games of chance." And for one convicted criminal, we have ten bold speculators. For one man who robs his neighbor openly and by stealth, we have ten who live at the expense of their neighbor by undoing him in the arena of speculation. The business world of today is given over entirely to speculation. They say you might cover all our big cities with a roof, and then justly style them vast gambling houses. All our rich millionaires are gamblers. Most of our men engaged in great business enterprises are gamblers. See them congregated around the boards in the Stock Exchange; in the wheat pit, in the oil pit, in the cotton pit, in the meat pit; they are all gambling. Nine-tenths of the business of this country today is pure speculation. The men engaged in that business are speculaors only by a euphemism; for they are really gamblers. They won't work; but

they would live, and they would eat and drink, and they would wear fine clothes. The Devil comes and tells them: "You can eat the best viands in the world; you can have all the pleasures of life; you can wear purple and fine linen, and you need not do a stroke of work. Go into the stock exchange; go into the pits; go to the races; go into the gambling houses; go any place; but speculate. That is the only way to make money rapidly, the one way to accumulate great wealth. Only the fool works. Do not work."

The Devil said to Our Lord: "Command that these stones be made bread." The Devil tells our young men in our day to command that their packs of cards be made bread; to command that their certificates of stock be made bread; to command that their little dice or their tickets at the race course be made bread. They can make bread that way. "Only the coward toils. Do not work."

The success of a few gamblers has turned the heads of most of our young men. You would be astonished if you were to know the number of young men of the United States who are engaged in this insane attempt to get wealthy by gambling; by dealing in stocks and bonds; by dealing in margins; by following the races. The evil has become simply appalling, and all the States are now grappling with the monster. It is the great evil of our day. We tried, when we established this government, to do away with privilege, and to put an end to the evils of entail. We knew when we founded this government that the old world society was based upon class privilege. Certain families owned vast estates, which they rented out to their people, and the rents of which supplied them with enormous revenues, upon which they lived. And this wealth went down from generation to generation; so that the wealthy were entrenched in their wealth and the poor were made fast in their poverty. We made an heroic effort to break these chains, and in our constitution we decreed that there should be no class privileges and that

the law of entail should not obtain here. Therefore, every man was placed upon an equal footing with his fellow-man and no man was raised above the common duty of labor. If a man had money he would have to labor to keep it; or it would pass out of his hands. If he had no money he would have to labor to obtain it, or he would have to remain poor. We have overcome class privilege by a clause in the Constitution; but upon the ruins of the aristocracy of birth we have raised the aristocracy of wealth. And today the country is in a condition a thousand times more deplorable than any from which we tried to escape more than one hundred years years ago. To day we have in this country a few hundred millionaires, and vast multitudes of poor. These millionaires did not inherit their wealth. These poor were not so born. Speculation has made both the one and the other. By speculation a few hundred men in the United States have become immensely wealthy, at the expense of the impoverished millions.

Now this condition is deplorable. Under the old system the aristocrats were not proud. They had sympathy with the poor. They aided the poor in many ways. They did not arouse the envy or hostility of the poor by their ostentation and lavish expenditure. And, on the other hand, the poor were contented; because their poverty was at least honorable. If they had little chance of bettering their condition, at least they had the satisfaction of knowing that they came by their little all honestly. Our aristocrats of wealth have no respect for the poor. They have no sympathy with the poor. Their one supreme thought would seem to be to make the condition of the poor more wretched. They are always flaunting their wealth before the eyes of the people, to excite their envy and heighten their despair. Our millionaires are not satisfied with being wealthy; they would display their wealth; they would not only enjoy all the luxuries of life, but they would flash their enjoyments in the faces of those who cannot afford

them. They will not travel in ordinary cars; they must have their rolling palaces. They will not ride in ordinary ships, but must have their private yachts. They will not live with the common herd in cities; they must have their exclusive "places." And the result is, a hatred of the rich by our poor; and a contempt for the poor by our rich.

Why is it that the rich man in these days is so hated; and the poor man is so exasperated at his condition? Because the rich man's wealth is the result of accident, and not of merit; and the poor man's poverty is the price of unrequited labor; and all the latter clamor wildly for a re-shuffling of the cards. They do not want these conditions to endure forever. We have made these millionaires; we, the poor of the land. We have entered into a game with them; they have won what we lost. We have been playing with them a long time, and losing all the time. These trusts and syndicates and combinations of capital have been operating for a long time, and we have been vainly trying to win from them at their own game. We might possibly win from them if the conditions of the game remained the same as they were at the time when we made our venture. But the conditions are changed in the meantime. After we have staked our little all, these manipulators of the market change the conditions of the risk, and make it impossible for us, poor people, to win. And after being fleeced again and again, and after they have seen their all go into the maw of the corner, is it any wonder that the poor should ask for another chance; that they should ask for one more deal; that they should demand one more throw? But how foolish it all is. They have lost a hundred times; why try the one hundredth and first time? The people cannot win. These manipulators of the markets make it impossible for them to win. And they are the millionaires they are today simply because the poor will not open their eyes to the great truth taught in today's Gospel. They would fain make a living by gambling; and they listen

to the voice of the Devil who says, "command that these stones be made bread; cast yourself from the pinnacle of chance and trust to your luck." Instead of listening to the voice of the tempter they should hearken to the word of God, who says: "Earn your bread by the sweat of your brow;" "the man who does not work ought not to eat."

Gambling is an innocent thing in itself. You cannot change the laws of right and wrong simply because some men misapply them. There is nothing essentially wrong in a game of chance. And as it was practiced long ago, before the days of trusts and stock markets, it was an innocent recreation. Take for instance the case of five young girls who are too poor to get married, not one of the five having a dowry that would warrant her seeking the hand of a man. The five put their little all together, and make a dowry for one. So these five sisters draw lots, and whichever one obtains the lucky number receives all that the five possess, as her dowry. They all cast lots; one wins; and the other four heartily congratulate her. Now she can be married; she has a dowry and the four sisters who have lost in that game are as happy almost as she; because love and affection and charity prompted the expedient. So in ordinary games of chance friends put up a little wager, the purpose being to promote mutual happiness. They are all happy; but they would make one happier still; so they create a little prize, a little stake, a little wager; and on the cast of the die they award it to one of their number. While each would rather not lose, all are ready to congratulate the winner. That is innocent; it is even charitable. What is more, it is Christian. It is a thing the children of God might innocently do at any time.

But that is not the spirit of modern gambling. Men gamble now solely for profit. Men gamble now to impoverish their competitors. Men go into the gambling house, or on the race track, or into the stock exchange today, to plunder their fellow men. They would have all. They would not

have anybody possess a dollar but themselves; they would be happy even at the price of every other man's misery.

In the olden times when we had aristocrats of birth, they sat upon thrones founded upon immemorable privilege. Their honors had been won in the long ago, and were well and honorably borne. They were full of affection for the common people. These old aristocrats built homes for the poor, erected hospitals, raised monuments of beneficence. They did wonders for the people. Go through Europe today and you will find that all the great institutions of charity that have been raised in the past have been erected by these aristocrats of birth, who were benefactors of their kind and lovers of the poor. But today what are our millionaires doing? What are they doing for the poor? They are doing their utmost to make their condition intolerable. They are spending money in every most ostentatious way to make the poor feel more keenly their poverty. They build thrones high, and sit upon them haughtily sceptred. And these thrones are made of the skulls of dead men, undone competitors. They are builded of the ruins of homes and fortunes and lives. They are erected on the banks of rivers that run bankfull with the tears of the widows and orphans. These millionaires have become so by the impoverishment of untold multitudes. Their children are happy and play around their knee; but the children of the poor they have robbed are in rags; they hunger and thirst, and there is no one to give them to eat or to drink. The children of the successful manipulators of the market can sing and hear not the wails of the ragged offspring of the impoverished thousands. The greatest monsters on the earth today are these multi-millionaires who have made their money by speculation, and through the manipulation of the speculative markets; who have made all their wealth off the poor laboring men, who have not sense enough to know that in a contest with these high gamesters they would have no possible chance to win.

We must convince our young men, and some of our young women, too, that there is only one honest way of making a living; and that is the way of toil. We must convince them also that it is not only wrong, but foolish, to try to make a living by speculation. We must endeavor above all things to keep our young men from the race tracks. You think I am sounding an idle alarm. I assure you there are hundreds and hundreds of our young men, our young Catholic men, who are losing every dollar they earn each week betting on the races. You would be astonished if I were to tell you all I know about it; of the ruin that has been brought to homes in this parish of ours; of the disgrace that our young men have brought on themselves and families, vainly, foolishly trying to get ahead of this gambling game, this race-horse game. Oh, why will they persist in listening to this tempter? Why do they hearken to the Devil, who tells them to "make bread out of stones"? They cannot make bread out of dice. They cannot make bread out of a pack of cards. They cannot make bread out of tickers in the Stock Exchange. They cannot make bread out of numbers on the race track. The Devil says they can; but they cannot. God tells them: "If you want to make a living, make it by the sweat of your brow; if you want to eat, work." The Devil says to the young man who would get up in the world: "Go into the gambling hell, go into the grain pit; follow the races. That way fortune lies." The Devil said to Our Lord: "Go up into this high pinnacle and throw yourself down; do not be afraid; hazard everything on one great cast of the die. You may win. Trust to your luck." And these poor young men of ours have been trusting to their sad luck, and their families have been involved in their venture, with the result that they have brought disgrace upon themselves and all who belong to them. Many of them have gone into the penitentiary and many of them have already committed suicide. That is the gamester's

dolorous way. You cannot reason with them. And the worst of it is that when they have lost all their money, they gamble away their souls. You cannot get these ruined gamesters to practice their religion any more. They are soured first against their luck; then they become soured against their competitors who win from them; and lastly they grow soured against God and God's Church.

In the gambling hell of Monaco they have special police to watch those men who lose at the gaming table, and who they fear will commit suicide. They go to them and give them free tickets to Paris or anywhere else, just to get them out of Monaco, that they may not commit suicide before the eyes of the players. And if any escape their vigilance and cast themselves from the walls or drown themselves in the water of the Mediterranean, these special police go around in the morning and pick up the corpses to get them out of sight of the early promenaders. If we had special police of that kind, and statistics were honestly published, we would be astonished at the number of young men who every day rush to ruin, land in State's prison, or plunge into a suicide's grave, as the result of unfortunate speculations or reverses in this horrid game of chance.

Our Saviour gives us a sovereign remedy for the gambling evil when He says: "The Lord thy God shalt thou adore, and Him only shalt thou serve." We are here as God's servants. We are here to do the will of God; the work of God. We are here to accomplish the task that God has put into our hands in this life; and when we have finished that task we may look to God for our supreme reward; not to the Devil, not to the world, not to the flesh; but to God. If we would win; if we would become rich, we may not hope to gain our ends by devious, tortuous and dishonest ways. No thief ever yet succeeded. We cannot hope to win by gambling; by sheer luck. There is no such thing as luck. Man is given his reason to guide him; not luck. Man must

live for God, not by the favor of the Devil or of luck; and when his work is done, God is there ready with his reward.

All the States of this Union have recognized the colossal nature of this evil of gambling. Laws are being enacted against all forms of public and private gambling. The United States today is in a death grapple with gigantic combinations of capital. Our own sovereign State only last week enacted a law for the protection of the poor and the suppression of racing. Let us thank God for it. It is bad enough to be poor, but to be a poor fool is the saddest thing on earth. If we must be poor, and it is God's will, let us accept our condition humbly; but there is no reason in Heaven or earth why any man should be a poor fool. Therefore, there is no reason why any man should be a gambler.

(Second Sunday of Lent.)

CHRISTIANS ARE CHURCH BUILDERS.

"Let us make here three tabernacles; one for thee; one for Moses and one for Elias." (Matt. 17.)

THE human soul yearns for the company of God. St. Augustine tells us that the soul was made for God and never will be happy until it reposes in Him. When man was punished for his original transgression, the worst penalty was not death or life's attendant evils; it was separation from God. When God withdrew Himself from man and banished him from His presence, man's misery was complete. And all the sorrow and despair that men have known on this earth have resulted from this estrangement from God. Oh, how we do regret His company! As long as man's reason maintained a knowledge of the sovereign good which he had lost, man mourned with a rational sorrow. And when men lost the knowledge of the God who made them, their hearts continued to yearn for the invisible and unknown good

that was no more. When impenetrable darkness settled upon the human intellect the heart continued to hope, and would peer through this enveloping cloud and seek for comfort it could find nowhere here. And through all the history of mankind we find this yearning of the human soul for the company of God. It found nothing here worthy of its society; it found itself here unclassed; and it looked up for some redemption; for some surcease of sorrow; for some hope yet unrealized, yet ever realizable.

We pity the poor ancients when we see them prostrating themselves before their idols. We pity the poor pagans who humbled themselves before sticks and stones. But do we not do them an injustice? I think it is unfair to charge them with the worship of material things. I do not think that the pagans ever worshiped the works of their own hands. How could they? They did not worship themselves. And any form of worship was a confession of weakness. If they could not worship themselves, how could they be charged with worshiping the works of their own hands? I do not believe it. Then why did they erect those idols? Why did they make those images of stone and wood, of brass and gold? It was because they would have those idols animated by the divinity that they worshiped. They offered these simulacra, these embodiments, to tempt the invisible spirits of their divinities to come down and dwell therein; that these gods might deign to come down on this earth and associate with them; that divinity might resume those social relations for which their hearts unceasingly yearned. They multiplied their divinities and they multiplied their idols; but every idol that the poor pagans erected to their divinities was simply a body that they offered, and in offering the body they added a prayer that the spirit invoked might come down and animate it. It was a dwelling; it was a tabernacle; it was a home offered to the divinities by those who loved their company.

This yearning of the human soul was not quenched by the universal ignorance of man's origin which afterwards enveloped the globe. This fact was not only apparent in the lives of the pagans, but it was most magnificently illustrated in the lives of the Hebrew people. The children of Abraham, the Israelites, the chosen people of God, were the only people who preserved any vestige of the original truth revealed to man. They alone had that primordial truth that all men came from one supreme Creator; that all men were made by God; that all men owed allegiance to a sovereign Lord; and that to Him consequently they should pay supreme worship. But as the poor hearts of the pagans yearned for the society of gods, so the hearts of the Jewish people sighed for the company of the Lord, their God. They knew that they had forfeited their right to associate with the God of heaven and earth; they knew that that God was become hidden, and that any communication from him had to take place through the intermediary office of the prophets. Oh, but they would still speak to God directly. They would deal with God personally. They would have that horrid edict reversed that doomed them to separation forever from the Lord their God. They would shatter that wall of seclusion. They would recall that decree of estrangement. They would be again companions of the God they still loved and still adored. Therefore, they kept ever before their eyes whatever was most sacred to Him, in the fond hope that He would deign to associate with them, induced thereto by the additional attraction of what was most precious in His sight.

When He fed them with the manna during the forty years of their pilgrimage, He testified that He was still their friend and their Father. He went before them as a cloud of smoke during the day and as a pillar of fire during the night. He identified Himself with them, declaring that they were His people, and He was their God. But they would take hold of Him. And they gathered the last of the manna, and they

put it in an Ark, and they called it the Ark of the Covenant. Around this Ark they built a tabernacle, and in that tabernacle, besides the Ark of the Covenant, they placed the rod of Aaron, and the two tables of the law. The food that this Heavenly Father had given His children to keep them alive during their pilgrimage of forty years; the rod of Aaron, that shot forth leaves; these two tables of the law written by the finger of God and given to Moses for the guidance of His people, were the nearest and most intimate expression of the thought and the love of God. And they gathered them up reverently. They put the three together. And around them they built a tabernacle, that the people of God might come and kneel and worship the power and the presence of God, supposed to be closely allied, identified and co-present with that which was so closely identified with His Fatherly providence.

This tabernacle of God, this earthly abode of Jehovah, became the central idea of all Jewish life, both national and social. When the people of God finished their wanderings and a stable government became possible, the supreme thought that reigned over their minds, the first issue that became national, foremost with kings and people, was how to provide God with a dwelling-place here on earth worthy of His Heavenly Majesty. And we find the Jewish people at last coming together, and with that splendid generosity always characteristic of divine charity, supplying the means; supplying the gold and silver; supplying the labor and the pains, necessary to build a temple of God in the midst of the people of God. Oh, how filled with joy, how happy, were the people of God the day they offered to Jehovah the great Temple of Solomon.

Why were they happy? Because their hearts felt that the hopes of centuries had been realized; that the yearnings of ages had been at last satisfied; that God had now been offered a dwelling worthy of Him, and an earthly habitation

that He could not refuse. When this earth had laid everything that was fair and precious at his feet; when the tribute of the glorious Temple of Solomon, the grandest and noblest ever offered by man, was finally made, they felt that God would not refuse the offer; that He would come down and occupy that house that had been prepared for Him at such expense and offered Him with such splendid generosity. Therefore, on the day that Solomon dedicated the Temple the assembled people felt in their inmost souls that God had really come down and was present in their midst. His power and His majesty made themselves felt in the souls of His worshiping people. They needed no further argument. Their hearts responded to their hopes, and they all fell down to the ground, with their foreheads against the stones, and they cried out: "Oh, is it possible that God has really come down to earth and has consented to dwell among His people?" Thus was realized the dream of the patriarch, Jacob. He had a dream: He thought God came down to him. And when he awoke he gave expression to his surprise when he said: "Oh, this is in truth a holy place. This is the house of God and the gate of Heaven."

We know how the Jews worshiped in their temple. We know what place in the religion of the chosen people was occupied by this temple. Once a year a whole nation came together in Jerusalem and around this temple offered to God their supreme worship. This temple was divided into two sections. In the vast court-yard all the people were permitted to assemble. Within the sacred walls of the temple all the priests of the nation were permitted to come together. But in the holy of holies, which contained the Ark of the Covenant, the rod of Aaron and the two tablets of the law, only the High Priest was permitted to enter, and he only once a year. The entire life and religion of the Jewish people revolved around this temple; this habitation of God; this house and home of Jehovah; this place where His glory was

supposed to dwell and where He would receive the supplications of His people.

Kings are supposed to possess their entire kingdoms. Theoretically they are the owners of all the lands, and all the people thereon. But while they have ownership and jurisdiction over their entire kingdoms, they build certain homes; they erect palaces in which they dwell, and where they receive the petitions of their people. So God, the King of kings, whose sovereign sway embraces the whole earth, whose own all peoples are, fills the universe with His essence, His presence, His power, and His providence; but there are places where He especially dwells, and where He receives the prayers and the offerings of His people.

This Temple of Solomon, which was the central place of the worship of the people of God, has become the ideal of all Christian temples from that time until now. God did come at last to satisfy the yearnings of His people. The Messiah did come. The expected of the eternal hills arrived. Jesus Christ, the eternal Son of the eternal Father came down to earth, took flesh, became a man and dwelt amongst us. He did not come down to occupy any of the idols that had been built by the pagans. He did not come down to fill the Temple of Solomon. He came down to fill a temple more sacred than anything that the hand of man had ever raised; a temple not built with hands—the temple of humanity. He clothed Himself, not with bronze or brass, or marble, or wood; He clothed Himself with our flesh. He became a man; and as true God indwelt the body and the soul of a man. He lived on this earth the life of a God-man. He realized to the full the hopes of the Jewish people. He realized, too, the hopes of the pagan world. And while rejected by the one, and unknown by the other, He took His departure hence; but turning to us He said: "I will not leave you orphans." An orphan is a man who has no father. "I will not leave you orphans;" I will give to you a Father.

You have not known a Father for four thousand years; for forty centuries you have wandered over this earth as lost children, as orphans; you will be orphans no more. I will restore to you your Father. "I will go, but I will remain. I will go, but I will abide with you all days, even to the end of time."

In just three and thirty years was realized the hope and the yearnings of the troubled human heart. For thirty-three years God actually dwelt on this earth. But men did not know it. Even His own did not know it. "He came to His own," we are told by St. John, "and His own knew Him not." But He could not remain always. But He did not go without providing for His continued presence here. "I will be with you," He said to His disciples, "yet it is necessary for you that I go." How was this enigma solved? How was this apparently impossible prophecy fulfilled? Our Saviour is gone. He left this earth on Ascension Thursday. He is gone, to return no more until judgment day. Yet He remains. "I will be with you all days, even to the consummation of the world."

How is He with us, now that He is gone? On the night before He died He took bread and wine, and He said to His Apostles: "Take ye and eat. This is My body," and giving to them the cup, He said: "Drink ye of this; this is My blood." "And whenever you do this, do it in memory of Me." "For My flesh is meat, indeed; and My blood is drink, indeed." And the apostolic ministry continues in His Church, and they consecrate and give to the people the body of Christ that was broken, and the blood of Christ that was shed for men. And we all, to this present day, cannot only enjoy the presence of God, the uncreated Son of God, but we can receive Him into our bosoms and make Him the companion of our way. Oh, in the Christian dispensation is truly realized the yearning, the unsatiable yearning of men for the companionship of God. God has had many

names and titles. He is the Jehovah; He is the God of Heaven; He is the Lord; He is the Prince of Peace; He is the Sovereign Majesty; but highest and holiest of all is the title under which we, His children, now know Him, and that is the title of Emmanuel, "God with us;" God our companion; God our associate.

The Jews worshiped Him as a Master and Lord. The Gentiles worshiped Him as a remorseless energy. The Christian world respects Him as the Judge of the living and the dead. We, children of the Church, love Him as our friend and companion, our Emmanuel.

In the times of the Jews there was but one temple in which God was supposed to dwell; one temple which he filled with His presence. When Our Saviour came He made it possible for all men to enjoy the privilege of divine companionship. "I will be with you," He said to the nations. "I will be with you," He said to all climes and all countries. "I will be with you," He said to all tribes and tongues of men. "I will be with you all days, even to the end of the world."

When the Temple of Solomon fell, and not a vestige of the ancient fane remained, there arose everywhere Christian temples, houses of God, in which God deigned to dwell, and in which His presence was more sensibly felt than was the presence of Jehovah in the Temple of Solomon on the day of its dedication. There was but one temple in the Jewish dispensation. In the Christian dispensation there are tens of thousands of temples, and in every one of them God is really and truly present. When Solomon dedicated the temple he prayed that God might come and dwell in it. The people seemed to yield to an impulse of sentiment, when they fell down upon the ground, with their foreheads in the stones, and declared that God was with them. But we have no reason to appeal to imagination. It is not by any figure of speech that we declare our churches the house of God;

the home, the dwelling-place, the tabernacle of the Most High. We know it by faith. We build a church and we call it the house of God; and we enter in with reverence, into that sanctuary, and kneel in worship before the majesty of God. It is not a mere pious sentiment; it is not a mere idea that seizes us. It is a truth that overmasters us. We know that in kneeling before the altar of God we are adoring the presence of Jesus Christ enthroned thereon. He said: "I will be with you all days, even to the end of time;" and also: "Take ye and eat, this is My body. Take ye and drink, this is My blood. He who eateth Me and drinketh Me shall have eternal life." Therefore, coming into one of our churches, we feel that we are entering into the presence of God. No home on this earth is as much the property of the man who has built it as is a Catholic church the home and dwelling-place of Jesus Christ, in whose honor alone it is raised. God has not only promised to dwell with us; but if there is any assurance that the human heart can cling to confidently, it is the assurance that Jesus Christ is really present in the sacrament of the Eucharist, and abides in the tabernacles upon our altars. This brings us immediately into that coveted association with God. This restores God, the Father, to the orphaned human soul.

This is why Catholics feel a comfort in their religion. This is why Catholics love their churches. People outside the Catholic Church wonder why it is that on coming into a Catholic church they feel a sense of awe they experience nowhere else. How many hundreds of times have men who have no Catholic faith recorded their impressions when coming inside a Catholic church. Time and again have they told us how they have been awed, overpowered, with a sense of some superior presence. Reverence seizing their very souls they have fallen upon their knees and have worshiped God, whose majesty was made sensible to them there. What they have felt in spite of themselves, that we all feel when

we enter the church. We feel that we are in the very presence of God; and we fall upon our knees and worship Him right before us. We look at the tabernacle and feel that Our God is truly there. Why shouldn't we be happy? Behold, the yearnings of six thousand years realized! The poor heart, hoping, loving so long, has at last found its satisfaction. The poor orphans have gathered around the feet of their Father again. They can speak and they know they will be heard. As the patriarch of old, recovering from his dream, cried out, "Really, this is the place of God, and the gate of Heaven," so every Catholic coming into his church feels that the building is the house of God, and that it is for him "the gate of Heaven." That is why Catholics love to tarry in their churches. That is why Catholics love to visit them. Coming into the church, they feel themselves in the home of their Father; and their Father's home is their home.

The people who build churches are the conquering people. There is always a future for a people who will build a church. They have faith in God. They have hope in God. And all the truly progressive peoples are those who have not lost their faith in God and whose hearts are true to God. A couple of hundred years ago there were no churches here. This land was a barren waste. God was not worshiped here. Now this is a Christian land. Every Sunday morning the praises of God ascend from every town and hamlet in this broad continent. Who wrought the change? Men and women who built churches; who built here homes and houses for God. From the Atlantic to the Pacific; from the frozen zone down to the warm seas of the South, there ascend everywhere the praises of God, the worship of God; for there is scarcely a place on this entire North American continent where there is not a church in sight; where from one church-steeple you cannot behold another. And the sun in his course around the world seldom fails to light up one golden cross without its rays clinging lovingly upon the cross he

has left behind. How has this been made possible? By our Catholic forefathers. They came from the old land to this new world; but they brought with them the old faith and the old love of God. They brought with them their priests. And their first thought was to build, not costly homes for themselves, but houses for the living God; and while they lived in huts and cottages themselves, they combined to build a house worthy of God. Everywhere throughout this broad land we see erected beautiful churches, built by Catholics, now dead and gone to their reward, but whose faith lives on in their posterity. This church-building race that made our future is succeeded by the present church-building generation. To the poor churches of the first years have succeeded noble edifices; and in place of the humble churches of frame in which our forefathers worshiped, we see now noble edifices of brick and marble; and to these will succeed buildings still more worthy of our hopes, more representative of our faith, more worthy of our Christian race. Our children's children will worship in temples, in which they will recall with joy the names and memories of their forefathers who kept aflame and passed on the torch of faith in this land, which passed down from sire to son until it became one vast religious conflagration, consuming everything else in its devouring flame.

Yes, brethren, this is the one thing characteristic of the Catholic people—their respect in the church, their reverence in the house of God, their devout attitude before the altar. They put on their best clothes on the Lord's Day; they leave their homes, coming into the presence of God in the house of God. The moment they enter they go down upon their knees, because God should be spoken to on bended knee; in all humility and reverence they kneel before the sanctuary and worship the God of their fathers. Oh, how beautiful is this thought! How consoling to the Catholic heart! No wonder Catholics not only love their church,

but frequently visit it; not only at times when it is made obligatory by law, but whenever they can conveniently do so. Why not? Their Heavenly Father is there, and where their Father is, there is their home. And whenever a favorable opportunity offers, they steal away from their cares and trials and enter into the silent house of God; kneel a few moments before the altar to pour out their souls in the presence of their Father.

In this morning's Gospel Peter and James, and John, his brother, on the holy mountains saw Our Saviour transfigured, and falling to the ground in a swoon, they became unconscious; coming to themselves, they broke forth in that beautiful prayer: "Oh, permit us to build here three tabernacles, one for Thee, one for Moses and one for Elias. Let us build here three little churches and dedicate them to Thee and Thy servants."

So the Catholics of the world coming to this new continent, coming into this land of loftiest hope, have beheld their Lord and Master; have witnessed the saints of God; and beholding the realization of their childhood's hopes, have said: "Oh, permit us to build here tabernacles for Thee and for Thy saints." And they did bulid them. They have dotted this country with churches to the honor of God and to the honor of God's servants. And, brethren, it is our privilege to enjoy the company of God in this His own home. Let us not allow any opportunity to visit Him to pass by unprofited. Let us love our church. Let us maintain our church from love, because it is the home of Our Father. Let us love to abide in the church; let us feel always at home in the church. Let us pray in the church. We are children of God, and it is the privilege of children in the home of their father to prattle and to talk. Oh, let us talk and speak out in Our Father's presence. Let us speak; let us pray; let us make our inmost feelings known to Him; if we need anything let us make it known to Him. If we grieve

for anything, let us express our sorrow to Him; for this is a holy place; "this is the house of God and the gate of Heaven."

(Third Sunday of Lent.)

THE SPIRITUAL COMBAT.

> "Then he goeth and taketh with him seven other spirits more wicked than himself and entering in they dwell there." (Luke 11.)

IT is well for us to understand sin. The Scripture says: "Who can understand sin?" The original heresy was that which divided the world into two kingdoms, the one governed by the good spirit, or God; and the other kingdom governed by the evil spirit, or the Devil. In more specific terms, men believed that there was a world of spirit and a world of matter; and that the world of spirit was governed by a holy and spiritual divinity; and that the world of matter was governed by a wicked and material god. Furthermore, it was thought that the spirits of men all came from the good God; and that the bodies of men, and all bodies and all material things came from the wicked god. This theology was invented in an honest endeavor to account for the presence of evil in the world. Men could not understand how evil could come from good; how what was wicked could proceed from a God who was all-holy. The world was full of evil and wickedness: how account for its presence? They could not have come from a good God; therefore, there must be an evil god from whom they came.

But it was not necessary to create two Gods in order to account for the presence of evil here. The same God who made the souls of men made their bodies. And the same God who rules in the spiritual world rules in the material world. The God of the soul is the Creator and sovereign

Lord of heaven and earth. We can account for the presence of evil without bringing in a dual government or without assuming the existence of a double divinity. Man can explain himself the presence of evil in this world. If we bring him up as a witness, he will testify as to how and when evil came into the world. It came out of his own heart; it was born there; and it was propagated by transmission from human heart to human heart. Evil is the creature of man. Call him therefore a god if you will; then we are all gods, because we have contributed to create all the evil that is in the world.

Man is not a god, however. He is a mere creature. But he has it in his power to circumvent God; he has it in his power to place limits to the omnipotence of God; he has it in his power to place insurmountable barriers to the will of God. And what can successfully resist a God can be in a certain sense called a god. And Our Saviour says: "You are all gods." To explain how man can do a work which only a God is supposed capable of, we have only to remember that man is free. That word "freedom" explains the entire enigma. That word "freedom" casts a light upon the whole situation, and enables us to understand and account for the presence of all the evil that is in the world. Man is free. That means freedom of choice. Man knows good from evil. He can distinguish right from wrong. That is the test of every rational creature. And being able to distinguish right from wrong, being endowed with liberty, he can choose the right and reject the wrong; or reject the right and choose the wrong; for that is the meaning of our liberty.

Evil does not attach to matter. We can not charge matter with crime. The brute creation is innocent of any and all the evil that exists in the world. The poor animals can lift up their eyes and say to their Maker: "We have had no hand or part in the evil that is in this world." The bright stars can look down from their places in the heavens and say: "It is not our work; we have followed in our

courses faithfully from the day we were tossed into space." The trees, the rocks, the valleys, the mountains, the vegetables, the fruits, all things that grow on the earth, can say: "It is not ours; we have had no part in the evil that is here." The poor brutes, too, are innocent. The blush of shame never yet mantled the face of a brute. He never had reason to be ashamed, because no brute ever yet did a wrong thing. Therefore, in the universal interrogation, the heavens can answer, "There is no evil up here"; the deeps can answer, "There is no evil down here"; the trees and the shrubs and the grass, the mountains and the valleys can answer, "There is no evil among us." All the different kinds and species of animals can in chorus answer: "There is no evil in us." But ask man; bring man forward and compel him to testify. With head bowed and hand upon his heart he will have to say: "The evil is all mine; it has all come from this heart of mine." All the evil of the world has come from man's own heart, from man's free will; he has abused it, and he has abused it because he is free.

If God had stopped work on the fifth day there never would have been any evil in the world. But on the sixth day He created man; and when He created man He created the mischief-maker; He commissioned the culprit; He equipped the malefactor.

But the world would have been meaningless without its master, Man. And man would not have been its master had he not been created in the image and likeness of an infinitely independent God. He would not have been either in the image or the likeness of God, had he not possessed at least some portion of that liberty which is the supreme complement of divinity.

We can account for the presence of all the evil that is in the world by accounting for man. Man is a rational creature, endowed with free will. God made him so, and cannot essentially change him without destroying him. But, you

will say: "Why have created man if he was to be the author of all this evil? Why not have left creation incomplete and acephalous? This would have been a beautiful world if there never had been a man in it. The animals would have been free if they had never known their master, man." But what would have been the meaning of it all? God's purpose would have been thwarted. He made the universe for His own glory; and who could give Him glory but man? And man must be free, or be never a man.

But here we shift the responsibility. We know who the culprit is; but we ask: Why has he sinned? Why has man ever done a wrong? Man knows right from wrong; then why does he not always do the right and avoid the wrong? In other words, why is he not always a man? You see we are driving the question home. We have acquitted God. We have discovered the real culprit. But now we must interrogate the prisoner: Why, what motive had you in violating your conscience? God made us men. He gave us a superior and inferior nature. He gave us two lives. He gave us our higher life, which is the life of the intellect and the will. He has given us reason and He has given us freedom. True, He has clothed us with flesh. But why should we ever cease to be men? Why should we ever descend to be mere brutes?

The difference between a man and a brute is: The man has a law; he has a norm to guide him. He has a light; he has a principle to direct him. But the poor brute always moves in the dark, governed by instinct, and is a mere automaton. Man is never an automaton. He is never wholly brute. He is always a responsible agent. Every act of his is done with deliberation, is a human act, not a brutish action. In other words, it is a responsible, rational deed. Why then does a man ever abdicate his manhood? Why does he ever become a brute? It is hard to explain it. Yet man does it every day. It is hard to explain it in

another man; it is harder to explain it in ourselves. St. Paul found a difficulty in explaining it. He says: "I find a law within me which fights against the law of the spirit." He says: "I do not the good that I will, but the evil that I will not." How explain this enigma in human conduct? How can a man with a conscience ever violate his conscience; how can a man who knows right from wrong ever do the wrong and leave the right undone? How can a man who is free to be a man ever consent to be a brute? It is very hard to understand. And because it is hard to explain it, it is hard to explain the presence of evil in the world. But we have discovered the criminal. We men are guilty.

But when the poor prisoner at the bar stands condemned on all points, there is frequently offered a plea in mitigation, a plea for mercy. There are some extenuating circumstances; there are some grounds for pity. Now God takes due account of these conditions, these mitigating circumstances.

There are two things that go to account for man's apostasy from his manhood. The first of these is sensuality. Poor man! He is, after all, part man and part brute. And he has a very sorry partner in the brute. All his five senses combine against him. His five senses are five voices speaking to him all the time and asking him "to cast himself down." And there is only one still, small voice that tells him to climb, to get up higher; and that is the voice of his conscience. And that voice of his conscience is a still, small voice, while the siren voices of these five senses are loud and long. They call on him evermore, in the day and in the night, "to cast himself down." And it is hard for him to shut his ears and resist this siren cry always.

But that does not excuse man, although it may palliate his offense; because no man is obliged to yield to the entreaties of sensuality. Every man can rise above the claims of sense. He can successfully resist. God will not

permit us to be tempted above what we are able to bear. And no body of men will ever acquit a fellowman for yielding to temptation on the score of its vehemence or violence. A man may be tempted to gluttony; he can resist; all mankind says he can. A man may be tempted to theft; he can resist; all mankind says he can. A man may be tempted to lie; he can resist, and all men say he can. A man may be tempted to the lusts of the flesh; these temptations may be strong; but all men, and all women, say he can resist, and if he does not resist, we punish him with stripes and prisons. The passions are strong. Sensuality is a tremendous power; but man is a man, and as a man he possesses a power superior to sensuality. And this superior power must dominate the inferior power, or there is disorder; the bottom is on top. God placed us here with this superior power and this inferior power. He gave us this intelligence and this free will; and he gave us also these passions. But he says: "Walk and be perfect;" be a man.

A second plea in extenuation, in this claim to mercy, is the power of the Demon. Now, we have not sufficiently dwelt upon this immense power. We know what the passions are; we know what conscience is. But we do not know so much of the Devil. I told you that in the beginning that the Devil was given a wide range. He was given the government of more than half the world. When Christianity came, his empire came to an end; he was dethroned as a god. But there were those who would perpetuate his reign. The Manicheans were a strong sect in Christendom, and they maintained the sovereignty of Satan. And coming down to almost modern times we have the Albigenses, who believed in the sovereignty of Satan; who believed that Satan had his own kingdom apart. Our Lord does not deny the power of Satan. The Scriptures are full of evidence of this truth. Satan is a power. The work of Satan all through the Old Testament is manifest. Satan entered the Garden of Eden

and interfered with the domestic and religious life of our First Parents. And Satan has been busying himself in our affairs ever since.

Now, many people do not believe in the Devil at all. Even Catholics have but a vague idea of the Devil. The Devil is a universal busy-body. The Devil meddles in everybody's affairs. But you say: "How can this be? How can the Devil meddle in our affairs? how can any spirit interfere with our lives?" How short-sighted that question is. Why, we carry our lives on our elbow sleeves, exposed to every passing sprite, liable to be pecked by any bird of prey. We think we live individual and independent lives; but we are most dependent of creatures. We are dependent upon other people; we are dependent upon everybody. Everybody we know influences us; the example of the least of men influences us. The example of those that are living, and the example of those that are dead influence us alike. What we read influences us; what we hear influences us. The last word our wife speaks to us when we kiss her on the threshold in the morning, influences us all day. The first word uttered by the first man we meet on the street influences us. Every idle word that any man speaks, and we hear, influences us. Why, our lives are just as delicate as the needle of the compass, and each little change makes it tremble and vibrate. Matter is by its nature inert; matter cannot move; matter is dead. You cannot put power of motion in matter. But matter moves. And how does matter move? It is through spirit; the action of spirit on matter causes it to move.

We can influence our bodies; we can command them. Man has power over his physical being. I can take my life; I can make myself sick; I can do as I will; I can walk or lie down. But we must not make a mistake; our power over matter is very limited. We are not gods; we are men, remember. As man, our power over matter is limited.

Science tells us there are certain muscles that are voluntary, and certain others that are not voluntary. In other words, we can command certain functions of our physical being; but there are others we cannot command. There are limitations to the power of the soul over the body. I can lift up my arm and drop it again; because I can control those voluntary muscles. But I cannot revolve my arm two thousand times in a minute. I cannot do that. There is limitation to the power of my spirit over my body. I can jump off the ground a few inches. Yes; I can do that any time. But I cannot leap over the Moon. We are told that the Devil can sometimes move a house or move a mountain. But he cannot move the whole earth. It would interfere with the order of God's providence.

So, there are limitations to the power of spirit over matter. And a failure to realize this truth is our mistake of Christian Science. A man can make himself sick; and they say, why shouldn't he be able to make himself well again? Ask the child that spoiled the clock. He knew how to mar the timepiece, but he doesn't know how to repair it again. There are certain sicknesses that are imaginary; but there are others that are not imaginary at all. There are certain functions of nature we can control; others we cannot control. There are certain muscles that science tells us are voluntary, and certain others that are not subject to our will. Not to know this is the mistake, I say, of Christian Science.

But it would be a greater mistake to suppose that no other spirits than our own have influence over us. To assume that God has no influence on our lives, would shock our religion. God exercises a holy and a beautiful influence, which we call grace. Grace is always at our disposal. Grace is always being sent to us. But the evil spirit has likewise a real, if a fell influence. He exercises a real spell, if one of a very different kind. And it would be a mistake to deny his power. St. Paul tells us that "our wrestling is not with

flesh and blood, but with principalities and powers, and with spirits of wickedness in high places." And St. Paul knew. We have not our worst enemy in our flesh, in our sensuality; but in that demon whom St. Peter says, "goeth about like a roaring lion seeking whom he may devour." The Devil is a power which we must resist; or consent to be undone. He is our greatest enemy. He is our natural adversary. He was the enemy of Jesus Christ, and tempted Him. He is our enemy, and tempts us. We must resist him; and we are told that if we resist him he is a coward and will run. "Resist the Devil," says the Scripture, "and he will flee from you." The Devil is a thief and a liar; therefore he is a coward. If we turn and offer him battle he will run every time. And the Church accepts this condition. She knows that her children are liable to the attacks of the wicked one; she puts in their arms powerful weapons of defense; and she prays for their safety. And it is a singular fact that when a priest is called to prepare the dying for their final passage, he is made to pray that "the power of the wicked one may cease in the person dying." Think of it! When the poor Christian has come to his end, when the lamp of life is flickering, and he is almost gone, the Church prays that the power of the wicked one may cease in him.

So you see, brethren, that our warfare is not only against sensuality, but is against the spirits of diabolic wickedness in high places. And it is well for us to know this, because it gives to sin a personal character. Man's honor is involved in his sin. We are often inclined to regard sin or moral transgression as a mere physical thing. We are disposed to regard the lusts of the flesh as mere bodily functions. Men will eat; and men will drink; and men will listen to sweet sounds; men will view beautiful pictures. Why should not men indulge the lusts of the flesh? All are animal functions. A man must know that in these things his manhood is concerned. He personally is involved in any trans-

gression he commits. It is not only a forbidden gratification of the flesh, but it is a victory for Satan. Every time a temptation overcomes us the Devil scores a victory; and the Devil is our adversary, our sworn antagonist. Our Saviour would fill us with a martial spirit. He tells us to fight and fight valiantly; to be soldiers, because we have an enemy before us. And Confirmation is given us to inspire us with a spirit of valor; because we have a personal enemy to contend with. And every time we commit a sin we not only suffer a defeat, but it is a defeat which covers us with shame and ignominy. It is a defeat which is also a disgrace. Our Saviour speaks of the unclean spirit, the unclean devil that enters into a man, and who, if perchance dispossessed, comes back with several other devils more unclean than himself.

Oh, how naturally pure we are! How naturally clean we are! Man is naturally a clean animal. There is no animal so clean as man. Oh, how valiantly every man battles before he commits the first unclean sin! How long temptation is resisted! Angels look on while the noble manhood of the man struggles for the mastery. And when the man goes down, there is a cry of shame and sorrow that fills all Heaven. The man goes down; and under the weight of his shame it is almost impossible for him to rise. But let him rise; let him get up again! Let him drive out that demon that has wrought his woe. Let him entrench himself once again. But he will never again be the strong man he once was. That demon, undiscouraged by his first defeat, will go and gather recruits; he will come back again. He will renew the fight with that man. If successful he will enter into that house again and take possession of it. And our Lord says: "The last state of that man is worse than the first."

In this matter of personal, moral uncleanness St. Paul casts a light which enables us to see ourselves. He says, "Let every man possess his vessel in sanctification and

honor." We are brutish. We are sexual. We are sensual. But we are men; and we must maintain our honor. The intercourse of men and women must be characterized by honor. We must honor each other, if we would associate as men. Every man must honor every woman; for it is manly to do so; it is Christian to do so; it is divine to do so. Every woman must honor every man; for it is equally manly, honorable and divine in her. A husband must honor his wife; a wife must honor her husband. The relations of the sexes must all be marked with a sense of honor and sanctification. That is the teaching of Christianity.

And, brethren, this is the source of our strength. Our Saviour tells us in this morning's Gospel that "When a strong man armed keepeth his fort, those things he possesses are in peace." Peace is another name for happiness. A strong man is a peaceful man; he is a happy man. A strong man who dominates his lower nature; a strong man who brings his flesh into subjection; a strong man who is master in his own house, can challenge any adversary; and those things that he possesses are in peace. His soul is in peace; his conscience is in peace. And the peace he feels himself, like a benign influence, goes out to bless and strengthen all that come within his sphere.

(Fourth Sunday of Lent.)

PRAYER AND THANKSGIVING THE WHOLE DUTY OF MAN.

"And this He said to him to try him; for He Himself knew what he would do." (John 6.)

GOD always knows what He will do. He knew for all eternity every act that He would do in time. And this knowledge of God not only embraces events in the physical and material world, but also events in the moral

world; the free acts of man. His omniscient glance swept all that would happen in the course of time; whether determined by necessary law, or decided by man's sovereign will. God is never taken by surprise. He has foreseen all things and provided for all contingencies. When he made the world and all it contains He made it for a definite purpose. Everything created has a reason for its existence; and God gave it that reason. He, as an intelligent being, could have done nothing without a purpose; and to assume that God is the creator of all things is to assume that all things have their end. God had His end in view in the creation of the universe, and that end cannot be frustrated; because He is the sovereign and absolute Lord of Heaven and earth. He reigns, and reigns sole and supreme.

But while the ends of God must necessarily be attained; while He "liveth and reigneth forever and ever," He has deigned to share the government of the world with His creature, man. God has His great end to attain, and He attains it. His providence reaches to the furthermost ends of the universe, and "disposes all things sweetly;" but man has been given a certain viceroyalty; he, to a limited extent, is sovereign on this earth.

When Adam was introduced to the world as its temporal master, we are told that God made the animals parade before him; and each received from Adam its name, according to its properties. Man is the viceroy of God in this, his distant dependency. These two truths we must bear in mind: God reigns, and reigns supreme; His ends are always attained; He always knows what He will do; He is never surprised by any event. But, this being true, it is likewise a fact that man, created to the image and likeness of God, is clothed by God with some portion of His sovereignty. Man is master here; man governs.

The primary postulate of all rational faith is that God is the Supreme Ruler; that He is the King of Kings, and

Lord of Lords. A failure to grasp this truth is a fruitful source of all the evils that afflict the world. Men do not understand, or, if they understand, they do not attach sufficient importance to the great truth that God is the sovereign Lord; that this earth is His; that this world is His property. He not only made everything, but He preserves everything in life. Our earthly life is simply a continuation of God's creative act. God made the heavens; God made the sun and the moon and the stars; God made the earth; He clothes our terrestrial sphere with beauty; He calls forth from their fountains the rivers that fructify the fields; He separates the seas from the dry land; He gives the day and the night. He is the author of everything that is here; and whatever of truth or beauty or goodness is in the universe, is all His. We are simply guests; God has introduced us here to tarry awhile in this beautiful vestibule of His eternal home. God summoned us out of nothing, and introduced us into this life that we now know. Where were we one hundred years ago? No one knew us then; we were nothing, except in the mind of God. In due time, at a certain place, of parents chosen by Him, we were brought into life; brought into the world, placed upon this earth, made the beneficiaries of all the goodness and the beauty and the truth that this world contains. We have been brought out of nothing by the hand of God, and placed here by His free act. We know when we were born; we know who our parents were; but that is as far back as we can go. There is nothing here that belongs to us. Everything that is here was here before we came. That sun shone upon generations of men for thousands of years before we ever beheld him. That moon illuminated the night for thousands of years before we ever gazed up into the starry heavens. This atmosphere we breathe has inflated the breasts of generations without end before ever we breathed it. We are strangers here; and nothing that is here belongs to us.

Here is the foundation of the religious principle. Man, with a mind to know and a heart to feel, recognizes the great truth, that he is here a guest; and that nothing that he sees around him belongs to him. And as he is a mere guest, he is wholly dependent upon the kind consideration of his host.

Here we have the point of divergence; here is the parting of the ways. The religious people go one way; and the unreligious people go another. The unreligious people, the people without religion, do not recognize God at all. They come into the world as vagabonds, as pirates, as bandits; they seize and take everything in sight; they care not who owns it. They first discover the boon of life; they feel that they have a possession of immense price. They take that life and use it for their own selfish purposes, and care not for anyone beyond themselves. They discover within themselves he five senses, each one of which is capable of immense enjoyment. They take those five senses, and like a horse that they own, they harness them and lash them into a wild chase of pleasure. They see around them much that is good, that is fair. They seize and appropriate it all, or as much as they can hold and maintain. They are intruders in this house of God; they are bandits; they come and seize and hold whatever they can bear away, recognizing no authority beyond themselves, and no right but the power of their own strong right arm. These men will tell you that they are, by right of nature, entitled to everything they can have and hold and enjoy. "Who cares about God?" God, they say, cannot do anything; His hands are tied. He cannot interfere in the ways of nature. He cannot interfere in the destiny of man. God is only a name; He has no power or authority on this earth. Therefore, relegate Him; put Him aside, and live as if He were not.

Men in our day actually convince themselves that God can do nothing; that He is powerless in the domain of nature;

that He cannot help man or harm him; that so far as human destinies go He is as if He did not live at all. "Therefore," they say, "away with prayer; do not pray to God, for God cannot answer your prayer. Help yourself, because God cannot help you. God is powerless to help or to harm; we owe Him nothing. Therefore, religion is a folly. Why thank God for what God never did? Why speak praises of the Being who is entitled neither to praise nor blame?"

That is the mental attitude of one-half the so-called Christian world today. They call themselves Christians because, they say, they believe in God; and they believe in Jesus Christ, whom God has sent. But what do they believe of God? They do not believe in miracles; they do not believe in a special providence; they do not believe that God can interfere in any wise with the happenings of time; they believe that His hands are tied, and that imperious nature must have her course; that in the great battle between nature and man, God is a neutral.

This is a terrible state of mind. In our day, since the beginning of the eighteenth century, it may be said that men believed in God; but not in a God to pray to; not in a God to give thanks to; but simply a God to swear by. The God of this modern Christian world, is the most pitiful God that the world ever knew. We commiserate the pagans; they had thousands and thousands of beggarly gods. But the pagans had gods that they thought could do something. No pagan ever worshiped a god who he thought could not do him either some good or some harm. The pagans had this one conviction to justify their religious observances; and that is, they believed that the gods they worshiped could do them some good or might possibly do them some harm.

Now the God of one-half the so-called Christian world is a God who can neither do any possible good or any conceivable harm. The most pitiful and the sorriest of all the gods of the pagan world is respectable compared with the

God that is worshiped by half the Christian world today; for to the least of the pagan gods was attributed some power, while the God of one-half the Christian world is declared to be absolutely bereft of power or authority in this world.

Now the other half of Christendom take an entirely opposite view. They believe that God is absolutely the master; that His will governs everything; that He is the sovereign Lord of Heaven; hat He made the Heavens; that the sun, the moon and the stars shine by His command. That these are angels that sang to Him in the morning of creation. They believe that this revolving earth has been flung into space by the right hand of God; that He clothes it with all its beauty; that He made the fountains burst forth, and gave fecundity to the running streams; that He, in the hollow of His hand, poised the waters of the ocean, and made them roll and roar in all the days of their life; that He caused the early and the late rains; that He covers this earth with its carpet of green; that He clothes the trees with their beauty of foliage; that He raised the mountains and hallowed the valleys; that He was the architect and builder of this earthly Paradise. This is all His; it is all His handiwork. When He introduced us men into this, His earthly dwelling place, He introduced us as His guests; strangers we were, and pilgrims; who had no rights here, no permanent dwelling place here. Those who recognize this sovereignty of God feel that this is not their abiding home; but that they are here simply in passage; that their lasting home is with God beyond. And this begets a feeling of reverence; they never touch or take anything here without first asking God's permission. A man who feels himself the guest of God in this earhly habitation never appropriates anything without first asking permission of his host; and he thanks Him when his petition is granted.

Why should any man dare to take what does not belong to him? Religion is primarily not only a matter of truth,

but a matter of decency. Why should we take what is not ours? And what is there on this earth, or in this life, that is ours? Is our life our own? No, it is the gift of God. Are our bodies our own? No, they are the work of God. Are our five senses and all the joys of which they are capable, our own? No, they are the gifts of God. Oh, there is so much food for thought in all this! Our life means so many happy days, so many bright days. Are they ours, or are they presents from God? Our life means so much health, so much strength, so much of the joy of living. Oh, the joy of living one happy, healthy, glorious day! Is it ours, or has God given it to us? The joys of sight, of hearing, of touch, of taste; are they ours; or has God planted them and made them minister to our pleasure? Are our friends ours, those dear friends who are such a comfort to us? Are our wives and our husbands our own? Are our children, the light of our eyes, the very well springs of our happiness, are they our own; or are all these the gifts of God? Read the terrible interrogatories of the thirty-eighth chapter of Job.

These are the questions which must be answered; yea or nay. And according to the answer does the world separate into two distinct schools; those that are religious; and those that have no religion. The man who does not believe that God is the universal provider, the Almighty Father, does not thank God for anything. He has life; he does not thank God for it. He has health; he does not thank God for it. He has success in business; he does not thank God for it. He has a good wife; he does not thank God for her. He has lovely, obedient children; he does not thank God for them. He lives as if God were merely a god of stone, who could not see, nor feel. If there are any thanks to be given at all, they thank themselves.

The man of religion feels that his life is a gift of God; that intellectual life which has been granted him; that sentient life which has been the source of such endless comfort

to him; that moral life which has been a perpetual well-spring of purest joy He knows it all came to him from God. All the pleasures of the senses; whatever of true or fair or lovely he ever saw or felt in nature he feels he owes to God. All the domestic comforts he has known; the dear wife who has been the partner of his joys and sorrows; the children that have been the pearls and jewels that made the grace and glory of his home; all these he has accepted as gifts of God. And, oh, how thankful he is to the God who is "the giver of all good gifts?"

There are three kinds of property: We find something; we discover something; we trip upon something; chance or good fortune puts something in our way, and we get rich. We do not thank anybody for that; it is mere luck. The man who discovers a mine of gold, or pearls or diamonds, thanks his luck. That is the poorest and least satisfactory of all forms of wealth. There is another kind of wealth; that which we make ourselves. The man who earns what he has, appreciates his fortune because it is his achievement; he is its architect. The self-made man has much comfort in his possessions. But the property that is the most precious of all, is the property that comes to us from our friends; the property that is left to us by the will of our mother or our father; the property that comes to us as the gift of a relative; that is a property that becomes, as it were, a part of ourselves. We never part with it. That possession is sacred.

Now, brethren, you see the different effect that the possession of different property has upon the human soul? Some men look upon everything in life as mere fortuity. If they are successful; it is their luck; if they are unsuccessful; it is their mischance. There is no heart or no soul in their calculations, because for them there is no God. Men may work hard; may struggle and strive, and by dint of saving, after a long and laborious life, amass a fortune. Do they enjoy comfort and satisfaction in their possessions? Only

that rich man is happy who feels that he is nothing in himself, and is capable of nothing and thanks God for everything that he has. If he should ever become poor, he will thank God for his poverty. For, whether wealthy or poor, he is the child of God, and accepts cheerfully whatever God allots him.

Our Saviour when He ordered the multitude to sit down, and commanded the few loaves and fishes to be distributed among them, unfolded to us the whole duty of religion. What is religion after all? It is a postulate of all intellectuality. What is the man of mind to do here? He must use his mind. What is the man of heart to do here? He must use his heart. He may not bury his talent in a napkin. Now, how are we to use our minds? It is in discovering the causes of things. And our mind teaches us that everything that is, is of God; that everything that is, is good; and in its goodness reflects the character of the good God; that everything is for a purpose, and that purpose is the will of God. Our hearts ask the question: "If God has done all these things, and has been prompted by goodness in their doing, what do we owe Him? What is the tribute He is entitled to from His creatures?" We owe Him perpetual thanksgiving.

Religion means two things, these two: One is prayer and the other is thanksgiving. As we have nothing ourselves, and all that we see and know and need belongs to God; if we would possess anything, reason dictates, we should first ask the owner. If we want anything on this earth we must ask the sovereign Lord before we take it. Brutes can help themselves; brutes know not how to make their wants known. Brutes are governed by instinct. God feeds the brutes; "He feeds the birds of the air, He clothes the lily of the valley with beauty." He will not allow a sparrow to fall to the earth without His permission; He will not permit a hair of our head to drop until He has first given it leave. The brutes can help themselves; but not

so man. Man may not take to himself anything that belongs to God, without first asking God to permit the appropriation. Before we touch it we must ask His permission. Therefore, prayer is the universal duty of every man. Our Saviour prayed. He was man, and it was His duty to pray. He prayed for Himself; He prayed for His priests; He prayed for the people. Every man must pray; must pray always. Our Saviour says, "Pray, pray, pray always." We are creatures of infinite needs; and have nothing; therefore we must pray to the God whose own all things are. And after we have prayed and received a favorable answer to our prayers, there devolves immediately the duty of thanksgiving. Prayer and thanksgiving are the two movements of the pendulum of human life. We should spend one-half our lives in prayer and the other half in thanksgiving. This is the teaching of the Church, the teaching of the Apostles, the teaching of Our Lord. Prayer and thanksgiving form the whole of Christian curriculum.

What do you whenever you come into the church? You pray and you give thanks. What is the whole purpose of the Church and of her services? To pray and to give thanks. And, brethren, this is the whole Christian life. We shall do nothing else; nothing else. That is the whole duty of the Christian man. St. Paul says, "With thanksgiving let your petitions be made known to God." As long as you are on this earth, be men of prayer. As long as God blesses you, continue men of thanksgiving. And when time is no more, and your last prayer is answered, there will be before you an endless, wantless eternity, in which you can glorify your eternal benefactor, in giving praise and thanksgiving to God forevermore.

(Fifth Sunday of Lent.)

THE LIFE TO COME.

"If any man keep my word he shall not taste death forever." (John 8.)

THERE are certain truths that have come down to us and which form a part of the intellectual heritage of the human race. These truths are obscure; they are eclipsed. We see them not in their entirety; nor do we see them clearly. Like everything else, they have suffered from the Fall, when the heart of man was weakened and his mind darkened. Among these truths there stands out one boldly in relief, and that is the truth of a future life. We believe, and all men from the beginning of time have believed, in a future state; in a life that follows this. This belief was not confined to the Jews; it was shared by the Gentiles; all pagan peoples have left evidences of their constant and unvarying belief in a future state. And this has been not only a tradition of the human race; but it is a truth most consonant to reason. Men have reasoned themselves into that conviction. They discovered that this life was full of misery; that men here suffered pain and discomfort, that this unhappiness was peculiar to man; that other animals were happy, man alone being miserable.

Why should man be unhappy and all the lower animals enjoy bliss of being? If there is a God—and all men have believed in a God—He must be a just God; and, therefore, being a just God, he could not have made man for unhappiness. And if man is made to suffer, it must be with a view to improvement in his condition. God could not have made any creature for unhappiness, because God is a God of life and a God of joy. Therefore, the very existence of evil in the world is proof to mankind that this life does not end all,

that there must be a change, when misery will cease and when sorrow and suffering will be swallowed up in joy.

Men see here evil; moral evil, wrong and injustice. They discover that man's life on this earth is not governed by conscience; that the good have to suffer at the hands of the wicked; that virtue has not its reward here, and that evil has not here its proper punishment. Therefore, if there is a God of justice, He must have provided a time and a means when these wrongs will be righted, when justice will receive its due reward and iniquity will receive its due punishment.

But men asked themselves the further question: "What is the great aspiration of life? What do all men want." All mankind acknowledged a craving for something not yet attained, an emptiness which nothing had yet filled, a hope that had not yet received fruition. What was this something that all men desired and no man had ever yet attained to? It was that thing we call happiness. What degree of happiness? Boundless happiness. Boundless happiness for how long; for a day or a year, or the span of life on this earth? No. Boundless happiness without end. And if you put your ear to the throbbing human heart it will tell you in all ages, in all countries and under all conditions, that it will not be content until it is supremely happy, and that it will not be supremely happy until it is assured that it will be eternally happy. It is utterly impossible for a man to be perfectly happy here; therefore, there must be some future state wherein such happiness is possible. Men, therefore, reasoned themselves to this conclusion: There is misery in the world, and no man can wholly escape that lot. Therefore, a God of justice and of love must not have made man solely for this world—for misery; therefore, He must have designed for man another life where misery would be exchanged for beatitude. Men discovered that there was injustice here which was not fully righted; that the good suffered and the evil

prospered. Therefore, God must have intended some other life in which these conditions would be reversed. Lastly, men found that they could not attain here the end for which they aspired; that the happiness for which they thirsted was not to be found here; therefore, there must be some elsewhere in which that happiness is attainable.

For these three reasons mankind, unenlightened by revelation, but possessing some glimmerings of the original truth which was man's divine heritage, concluded that this earthly life did not end all; that after this life was done there was another life which would be lived under changed conditions; that this earth was not the final resting place of man; that there was another country in which he would live. The mere fact of man's hoping and aspiring and striving after perfect happiness was proof absolute that there was a world beyond this and after and above this. And, therefore, a great mind uttered this truism: "I love, therefore I shall be."

The Jews, enlightened by the prophets and by God's repeated revelation, had a more distinct notion of this future state. Still they had only a vague idea of it after all. We are astonished, in reading the Old Testament, to learn how little there is in it about Heaven. We find very little said there about the heavenly reward. God proclaimed His law on Sinai. The Ten Commandments were promulgated in the world. But we do not find in the Ten Commandments a single promise of eternal reward. In the Fourth Commandment we are told to honor our fathers and our mothers. But what is the reward of such duty well performed? It is that our "days may be long on the earth."

Now, why did not God make known to the Jewish people, His chosen people, the joys of Paradise, and give them a supernatural motive for well doing? The reason is, God is not only just, but He is kind. Why should He tantalize His own children? They were under a ban. They were sharers with our first parent, Adam, in the punishment which

was invoked by the Fall. Heaven was shut up; its gates were barred and bolted; God had closed Himself in and no man could enter the pearly gates. Why should He tell His own people of the joys that were there, joys which, do what they would, they might not share? The Jewish people knew that this life was a mere shadow. The prophets told them that it was like a shadow, passing away. They told them that it was like the flight of a bird through the air, a mere apparition; that it was like the passage of a ship through the water, leaving no trace behind; that it was a vale of tears; that it was the shadow of death. And they encouraged the people to look upon everything here and now as of infinite insignificance. Thus the Jewish people formed a correct notion of this life. They did not set their hearts upon anything here, and they looked to the grave as the end of a life of misery and suffering. And the prophets prayed that death might come and that they might rest in the tomb. Abraham, in the last prayer he uttered, said: "My years have been few and full of sorrow; put me away in the Valley of Mambre by the side of my faithful spouse, Sara." And this was the supreme comfort of the Jewish people in death; that they might depart in peace and be buried with their fathers in the valley.

Still the Jews had a more enlightened view of the life to come than had the pagans. The Jews knew, and were taught by their prophets to believe, that the future life was one of retribution, and that the wicked would there be punished. There was an avenger; there was a God who would judge all men. For the wicked they believed that there was a future life of torture, of pain, of misery and of endless suffering. All of the prophets have joined in chorus in proclaiming the awful fate awaiting those who on this earth lived in defiance of the laws of God.

They also hinted at what the just might expect. But here we find sad lack of information. The prophets did not

say much about what awaited the just. The future life was for them a state of peace; the grave opened the gates of forgetfulness. The just, after storms of life, might find rest in Abraham's bosom. And this idea of rest, of peace, of oblivion, was uppermost in the descriptions the prophets gave of immortality beyond the grave. And I say the reason of this was that God did not want to tantalize His chosen people with visions of blessedness in Heaven from which they were exluded.

But the Jewish people were always taught to hope. Above the faintness of this revelation; away and apart from these eclipsed traditions, there was a clear ray of heavenly light coming down straight from the throne of God to every child of the Covenant: "You must hope and trust in God; He will send you a Saviour; a Redeemer will come, and all that is wrong in life will be righted; all that is false in life will be made true; and all that is dead in life will be rejuvenated in eternal bloom." And the Jewish people lived by hope; they hoped against hope; in their very despair there was a germ of undying hope.

And that hope was fulfilled in the coming of the Messiah, the Promised One of God. When Our Saviour came He fully answered that hope so long deferred. He told His people and the world that not only was there a world after this, but that that world was a world of joy for the elect, a world of infinite bliss and of eternal happiness for the just made perfect. Our Saviour taught the world that this earth is a place of preparation; that here we simply get ready; that this life is a stepping stone; that earth is but the vestibule to the Celestial Paradise, and that this life to come is the real life for which man was made. He told us that if we would enter into true life we should keep the Commandments; that this life is but the shadow of death; that man's true life is lived in the light of God. This life is but a pilgrimage. We are all travelers, moving on from day to day,

changing with each succeeding sun our place of abode, until finally we reach the goal, which is our fatherland, Heaven. This earth where we live is simply a place of exile. We are banished here. It is not our home. It is not our final dwelling place. We are made for another world, for God's world; we are made for Heaven and not for earth, and we must look thither for the fulfillment of our fondest hopes. He tells us that we are here to suffer; that we are here to prove ourselves. This is a place of supreme trial. He says: "You are not children of nature, you are the children of grace; you are not children of this earth, but children of Heaven; you are not children of men, but children of God." Therefore, we must take it that we are not of time; that we are not of earth; that we are not of men; but are made for eternity, made for Heaven and made for God. Thus we behold Our Lord with solemn finger pointing out and showing, now and forevermore, what there is really before us. Farther explaining man's condition here below, Our Saviour tells us all that we are soldiers in His service; that He is our Captain, and that we form part of the great army of the cross; that as soldiers our business here is not to enjoy ourselves, but to suffer, to battle, and to die; that only by so doing will victory crown our endeavors in the end. "Fight," He says; "fight as I have fought; I have overcome the world. And when you have followed my example there will be before you, as there was before me, a crown of unfading glory."

Thus you see what Our Saviour has done in the way of lifting up humanity, putting it on a higher plane and offering to it a higher motive of activity.

Now, this belief in a future life is the possession and inheritance of every human being, and it is the prime requisite for man's voluntary acceptance of his lot in life. If there is no future life, then this life is a curse. If there is no future life, any man who lives in this life longer than he can help is a fool. What is the verdict of mankind on the value

of life? It is that there is more evil in it than good. What is the experience of every individual man? It is that his life is more unhappy than happy. Then this is a losing game; and we are losing all the time. Why should we continue the play if we can get out of it? There is never a change of luck; no man ever won in this lottery. Any man that has ever lived, when dying, will tell you: "My life has been one of misery." Abraham lived nearly a thousand years, and when he died he said: "My years have been few and full of misery." Every man that has had the experience of life on this earth has died leaving his testimony that this life was one of wretchedness and pain. Then why should man live here one moment longer than is necessary? The happiest man that has ever lived would not live over again his past life. Ask any man if he wants to pass through again the checkered life he has known. No man would be willing to accept life again and live it all over. What does that demonstrate? It is that every man feels in his own heart that his life has been to him one of more pain than happiness; therefore, more evil than good.

And I say if this is a game in which we are all losers, losers all the time, without any hope of ever being winners, why not get out of the game? And this is the philosophy of the Easterners; this is the philosophy of the Hindoos. The Hindoos are deep thinkers; the greatest psychologists have come from the East. Now, what do these millions and millions of Hindoos today believe? What do the four hundred millions of Chinese believe? What do the seven hundred millions of Hindoos think of life? It is that it is a curse, and wisdom counsels all to get out of it. And they hope for what? Nirvana, annihilation. They don't care what misfortunes they have to endure, providing they bring them at last annihilation. They pray that the end may come quickly and that it may end all. That is the supreme aspiration of the Hindoo. And one of the constitutional rights claimed

by the Japanese today is the right of self-murder. When they adopted their Constitution some years ago they were willing to surrender all their dearest traditions; but when it came to surrendering the right of suicide, they said: "No; we will reserve to ourselves the right to end this life when we will." And I say, if there is no future life, if there is no life after this, then is every man not only justified in getting out of life in any way he can, but he is a fool if he does not.

That is the reason why suicide is so prevalent outside of the Catholic Church; that is why suicide is so very rare within the Catholic Church. Because outside of the Catholic Church there is very little hope or thought of the life to come; whereas, in the Catholic Church men live solely for that future life. In the light of these truths we can understand all Catholic endeavor. Catholic philosophy teaches us to be men, not to be beasts. We are children of God. We are here to prove it. We are children of eternity; we are here in time to prove it. We are men, not beasts; we are here by self-restraint and mortification to prove it. God gives us an opportunity of making that proof absolute. He gives us fifty or sixty years, and in that time we must show that we are men, not beasts; that we are children of God and not children of the flesh; that we are children of eternity and not slaves of time. We consequently look upon life as a place of probation. We know it is full of evil; we know it is a place of death. But we are willing to die, we are ready to vindicate our heavenly character and eternal destiny in the face of every adverse condition. We will bear anything for God's sake; we will renounce any happiness for Heaven's sake; we will trample on anything of earth for soul's sake. And that is the Christian idea of life; a place of supreme trial; a supreme test of heavenly quality. We are men; as men we must obey our reason; we are soldiers; and as soldiers we must show our valor. Our Saviour was a soldier, a superb soldier. He endured everything that man

ever suffered; he confronted every obstacle that man ever encountered. He was a man of heroic deeds, and He said: "I have lived, leaving you an example that you may follow. I have borne my cross; you take up that cross now and follow Me." This is a place where soldiers can find an opportunity of testing the temper of their weapons, and Our Saviour says: "Only to him who conquers will I give the crown."

Now, brethren, we can understand the meaning of the Lord's words, the significance of that incident related in this morning's Gospel, when He told the Jews that he who kept his word should not see death forever.

We Catholics have the Word of God; we have the original truth coming down through the Prophets, confirmed by Jesus Christ, and supplemented by His teachings. We are in possession of all the counsels of God. We are the children of Christ's inheritance. We know and feel that all we have to do is to keep that Word of God, inculcated by the Church of God, and in keeping it we shall not see death forever. There is a heaven of light and life and infinite joy beyond yonder sky that bends above us. Beyond the farthest verge of life and time there lies eternity, the country of the soul; the home of Our Father God.

(Palm Sunday.)

ENTHUSIASM IN RELIGION.

"Hosanna to the son of David. Blessed is he who cometh in the name of the Lord." (Matt. 21.)

TODAY'S feast is the calm before the storm. This is the first day of Holy Week. Ushered in with a triumph, it will end in the tragedy of Calvary.

It is a great trial to our faith to be compelled to believe that a God of infinite majesty should have assumed flesh and become a man. But that the God-man should die, and die

at the hands of others, and die the ignominious death of the Cross, is an awful shock to human reason.

Our Lord fortified His Apostles before His Passion, by taking two of them up into a high mountain, and becoming transfigured before them, when He allowed them to behold His divinity revealed before their eyes. The Church, animated with the same spirit, inaugurates Holy Week by exhibiting Our Lord in the last of His human triumphs. He makes His triumphal entry into Jerusalem; as the King of the Jews He enters solemnly into His capital. He is met by His people; they come out through every gate; they greet Him on the highways, acclaiming Him their King. Carried away by the enthusiasm of the occasion, they divest themselves of their garments, strew them on the ground, and plucking branches from the trees, they fling them on the way, to make a carpet over which the King of Judea might walk when entering into His capital. We wonder at the enthusiasm of the people. They were carried away by an overwhelming sentiment of devotion to their long-promised King. Enthusiasm is an element of the highest worship. Enthusiasm is a flame that shoots out from the burning soul of the poet and hero, fusing all kindred spirits into one mighty movement of impassioned devotion. God would be adored with enthusiasm. The angels in Heaven sing forevermore the praises of God. They are divided into nine choirs, that sing forevermore: "Holy, holy, holy, Lord God of Sabbath." This is Heaven's ideal of highest worship; and earth can but faintly imitate this worship of the angels. In the dawn of creation, Job tells us "the morning stars sang the praises of God together." God is the God of the universe. He would be worshiped by the united worship of all things that are. God is a God of time and eternity, of the living and the dead; and He would be worshiped by all men and all created spirits in unison.

The Jewish dispensation is characterized throughout by

this enthusiasm. The ordinances of the Levitical law prescribe the mode, manner and time of public worship. The religious life of the Jewish people was chiefly the observance of festivals. God would have His people come together, and unite in singing His praises. The great festival of the Jews was the Pasch. At that time all the people from all quarters of Judea came up to the temple and united in one grand, solemn act of national worship. We wonder at this apparent waste of time and money. It would seem to us extravagant to ask the entire Jewish people to come up to Jerusalem and celebrate the Passover. But it was worth all it cost. It was money and time well spent; because there was awakened in that gathering a spirit of enthusiasm which welded the Jewish people and made them one in the face of all pagan opposition. That festival, properly celebrated, made a deep impression upon the people, as it was an expression of their undying loyalty to God that no other ceremony of public function could have aroused. And the Church, from her infancy, adhered to this idea of public worship as the supreme expression of a man's love and loyalty to his Maker. From the earliest days she gathered her people together on festival days. From the day of Pentecost we find her celebrating the divine mysteries in public assemblies. The very name of the church means an assembly, a gathering,—*Ecclesia.* The life of the church is a religious life, and its outward manifestation is public worship. Even in times of persecution we find her adhering to this policy of public worship. Today we find in the city of Rome, in the Catacombs, excavated in the rock, chapels where the early Christians assembled in public worship. In one of these large chapels you see today the chair in which St. Peter sat as Bishop of Rome, at the head of a Christian community.

The Church of Christ soon began to establish her own festivals, the first and grandest being that of Easter. Then followed Christmas, and then came the festivals of the eccle-

siastical year. We wonder why it is that the Church attaches so much importance to the hearing of Mass on Sunday. That is the way the catechism puts it. But we must go back of that injunction and see the spirit that motived it. The Church would have us come together as of old; she would have us assemble around her altars as in the early days; she would perpetuate the early public worship of God that has come down from the dawn of creation; she would have her children assemble on Sundays and unite enthusiastically in singing publicly the praises of God. That is why she attaches so much importance to assisting at Mass on Sunday; and why she declares it a mortal sin to voluntarily absent oneself from Mass on Sundays and holy days of obligation. She would worship her God; she would pay due honor to her spouse, Jesus Christ; and she cannot better do it than by bringing all of her children together, that all may unite in singing publicly the praise of the uncreated majesty.

The life of the Church has been one of undying enthusiasm. A great modern writer, who died but a few months ago, expressed many truisms, but one of the most significant was, that no great work was ever yet achieved without enthusiasm. The planting of the Church was a great work, and it was marked by enthusiasm. The spread of Christianity was a great work, and it was characterized by supreme enthusiasm. The perpetuation of the Church through the ages is a mighty and wondrous work, and it is characterized by undying enthusiasm. The Apostles were enthusiastic men. Immediately after Pentecost they came together; and as world conquerors, they divided the nations of the earth among themselves, each taking his part. They went forth in their work of evangelization with the spirit of a God, to do the work of a God. The word "enthusiasm" means "possessed by a god." These men were possessed by a God; they had the spirit of a God within them; the spirit of Jesus Christ, the God-man. With the spirit of Christ in their hearts

and the standard of Christ in their hands, they went forth conquering and to conquer; and within their own life-time they brought the whole world to the foot of the cross. They were men filled with divine enthusiasm. The early Christians, seized by that same fire, went forth proclaiming everywhere the beauty and the grandeur of this new law of love. The moment they became converts they breathed flame; they spoke almost with a new tongue, and everywhere they went, they made a profound impression upon the pagan world. Converts came by the thousands.

To the Apostolic age succeeded the age of persecution, when Christians, filled with the spirit of God, which is Christian enthusiasm, laid down their lives, cheerfully, gladly, for Christ; when they went to their death singing with all their souls the praises of God, sealing with their blood the faith that was in them.

To the enthusiasm of the days of persecution succeeded the enthusiasm of the monastic period. After the labors of the Apostles were ended and they rejoined the Good Shepherd, the deserts of the East blossomed as a garden of God. Thousands and tens of thousands of souls went into solitude, and from every quarter of the globe went up to heaven the united praises of consecrated souls, oases of charity, reflecting the beauty and the joy of Paradise.

To these three enthusiastic periods of Christianity there succeeded that wondrous event in church history known as the Crusades, when the Christian West hurled itself as one man upon the East, and, with the Holy Sepulchre as the goal, thousands, tens of thousands, hundreds of thousands of Christians enthusiastically courted death to ransom the Holy Sepulchre from the keeping of infidels.

But after the Crusades, there would seem to be a lull; it would appear as if the Christian commonwealth had lost for a time its wonted enthusiasm. But it was not so. After the Crusades, there came a period of reconstruction, when

religion was to take deep root in Europe and bring forth the fruit that might be expected of organized Christianity. There succeeded a period of reconstruction when the whole of Europe was divided into dioceses, and these dioceses into parishes; and the people were organized so that henceforward there might be on this earth a Church beautiful not only in the spirit which animated her, but in all external and physical manifestations of the divine life. And to this period of reconstruction we must ascribe the foundation of all those institutions which now mark our Christian civilization.

But the period of the Middle Ages is gone, and it would appear as if enthusiasm was buried in the same coffin with scholasticism. But neither is this true. There came at the close of the Middle Ages a time of crisis for the Church, the crisis known as the Reformation—perhaps the most terrible ordeal through which the Church ever passed. It was a time when the Church found in her enemy the child of her own bosom; for the first time the Church was assailed in her own sanctuary and driven out of the holy place by her own children. Not one tenet of the Church was assailed, as in former heresies, but every tenet of the Church was flung to the winds; and not only her teachings, but her practices. She was proclaimed not only a false teacher, but an impure one; and the name they gave her was the "prostitute of Babylon." A revolutionary standard was raised, a standard of a new doctrine, and a new morality; and judged by that standard, the Church was declared the mother of darkness and the fountain of all impurity. For four hundred years the Catholic Church has had to front the charge of ignorance and of immorality—the very thought of which charge is enough to make our sense of truth and justice swoon away. Now that we know, and the world is beginning to realize that the Church has always spoken the truth and has always stood for the highest morality, we are amazed to think that at any time men could have been beguiled into

the delusion that her teaching was soul slavery and her practice moral thralldom.

But the Church has emerged triumphant from this latest trial, and today she is acclaimed by her enemies as the mother of Truth, as the prophet of God, as the undaunted herald of the eternal verities. And the children of those who calumniated her now bow their knees and kiss her feet as the mother of unsullied purity.

In all the ages of the Church we find her filled with the immortal spirit of God—in other words, filled with Christian enthusiasm. If the Apostles had not been enthusiastic men, the Church never could have been planted on this earth. And if the priests who succeeded the Apostles had not been enthusiastic men, the Church they planted would never have endured. But the priests of the Church have always been enthusiastic; they have always been filled with the fire that Our Saviour brought from Heaven. And as the priests burned, the people were set on fire; for the enthusiasm of the Christian community is nothing more than the overflow of the spirit of the priesthood into the hearts of the people. God help the Church when her priests cease to be enthusiastic men. Our Saviour says they are "the salt of the earth;" and it is true. But, he says, "if the salt loses its savor, it is fit for nothing but to be cast out."

All the great works accomplished by religious orders have been works of enthusiastic men. How is it that all the religious orders have accomplished so much in the days of their first fervor? It is because they had Christian enthusiasm, and that is a pledge of victory ever and always. The priest who has lost the spirit of his calling is only occupying the place of a true priest. A religious order that has lost the spirit of its vocation is only encumbering the ground. But, brethren, as enthusiasm must characterize the life of the Church at large, and the life of her ministers, and the life of her orders, so, too, must it characterize the life of

each individual Catholic. We all must be enthusiastic. But, somehow we dislike enthusiasm in religion now. We prefer quiet, undemonstrative Christianity. We like to come to the Church and say our prayers quietly, without disturbance. Cardinal Newman said that he loved the English type of piety; he liked "that dry as dust devotion," which characterizes the English people—and we are very English, you know, in religion, as in everything else. I hate dry-as-dust devotion; I hate that undemonstrative piety. I love the devotion of the Southern people, the Latin people. I love the devotion and the devotions of the Italians and the French, because they are marked by enthusiasm. We do not sing any more in our public gatherings; we do not sing in the Church; we have no spirit of song in our souls; and it is a sign that the spiritual barometer is low. In the early days of the Church the Christians all sang. The Scriptures tell us that at the Last Supper, when Our Saviour said His first Mass, He sang. Think of Our Lord singing! The early Christians all sang, and sang all the time. Singing was a very important element in all their public worship; and the Church has always added music to her functions. St. Paul tells us "to sing and make melody in our hearts to the Lord." But we do not like singing, and we do not sing. I am sorry for it. It only shows that we are not filled with the enthusiasm of our forefathers.

How can we explain the stubborn growth of Protestantism? It is not the new truth it promulgates; it is not any new doctrine, or any new Christian practice; for these have all been repudiated long ago. These were only revamped old heresies. Then how can we account for the enthusiasm among the early Protestants? We are told it was a revival of singing. The whole German people rose up and sang. We are told that most of the Protestant church-songs of the period were written by Luther. Singing drew the people together. Singing aroused enthusiasm, and this enthu-

siasm carried everything before it. I am sorry we Catholics do not sing; I am sorry we are not fonder of Church music. But it will come. Processions will come back again. Congregational singing will come back again; and then our Christian enthusiasm will return. The Church loves enthusiastic children, and only those accomplish anything in her service. Children are always enthusiastic. Lovers are nothing if not enthusiastic—and the whole world loves a lover. Sad it is that we should ever know the word "dissolution;" but it expresses the condition of our work-a-day life. We all are enthusiastic sometimes. Who is not enthusiastic on the day of his first communion? Who is not enthusiastic on his wedding day? Who is not enthusiastic at the close of a mission? Yes; we all have known what it is to be enthusiastic; but the trouble with us is that it is short-lived, like the enthusiasm of Palm Sunday, which lasted only six days. It soon dies out. But it will never die out utterly in the Church at large. It will never die out in the priesthood of the Church; and as long as the priests of the Church are enthusiastic, so long will the spirit of martyrdom endure. Our Saviour says of the priests that not only are they the salt of the earth, but they are the light of the world. We are told that the phenomenon of the tides is owing to the influence of the moon, and the moon shines by a reflected light. The priesthood of the Church reflect the light of Jesus Christ; they proclaim His truth; and from this reflected light upon the world result the great tides of religious enthusiasm; from this influence comes the ebb and flow in the religious life of the people, the great sea of humanity rising and falling in endless surge, as influenced by the light the clergy sheds upon it.

There was enthusiasm in the days of Mahomet, and the years subsequent thereto when Mahometanism spread all over Europe and almost crushed out Christianity. It seized both shores of the Mediterranean; landed in Spain; invaded

the fairest provinces of Western Europe, and stopped only at Tours, where it was crushed by Charles Martel. Swinging around to the northeast, it thundered at the gates of Vienna. The Pope trembled on his throne when the ominous word reached his ear that the Saracen invader proposed to feed his horse in the tomb of St. Peter. A fresh crusade against the infidel was proclaimed. Then the all-conquering Church was reanimated by the enthusiasm of old. What was the consequence? The Turk today is the "sick man of Europe," and lives by the sufferance of Christian powers. What happened him? What has come o'er the spirit of his dream of conquest? He lost his enthusiasm.

Protestantism, that overran two-thirds of Europe within the life-time of the first Reformers, is today dead or dying everywhere. It makes no new conquests; it has lost all its power to influence the masses. What has come over the spirit of the Reformation? It has lost its enthusiasm.

Why is it that enthusiasm never dies in the Church? It is because *her* enthusiasm rests on truth and on imperishable principle; it has an inexhaustible source of new life; for, as long as the truth of God remains, so long will the love of God endure in the Church; and as long as the Church defends the truth of God, so long will she be animated with the life of God. Therefore she can calmly look around today, and triumphantly view the ruins of all the great movements that once challenged her sway in the world. She can look around and see the putrid remains of all the heresies. She can see the wrecks of all the great anti-Christian empires; she can see the scattered fragments of the great heretical insurrections against her authority. They were like storms that rose, raged for a while, and then subsided, leaving only a memory behind. *She* endures because she is planted on the rock of truth. What was true in the day of the Apostles is true today; and what bred heroes in that day makes heroes today. The saints of old are not an extinct race. We have

saints today; we have today souls as filled with the fire of zeal for God as the saints of the Thebaid. We have a spirit of divine loyalty in the Church today that would as readily shed its blood and sacrifice its life as did the Apostles and those who immediately succeeded them.

So long as the Church of God endures on this earth, so long will this enthusiasm endure. As long as the faith of the Catholic Church lives on earth, so long will souls be found here willing to give all for God, ready to make absolute sacrifice, not only of all they have, but of life itself, for the greater honor and glory of God. The Catholics of this age have a mighty work before them. "No great work was ever achieved without enthusiasm." Let us gird our loins for the task before us. The spirit of the pontificate of Pius X. is "ignis ardens." Let us take a brand from the Church's holocaust, and rushing forth, set the world aflame. "Oh, Holy Spirit! Fill the hearts of Thy faithful with Thy sacred fire, and Thou shalt renew the face of the earth."

(Easter.)

TO BE A CHRISTIAN IS TO BE DIVINE.

"This is the day which the Lord hath made. Let us exult and rejoice therein." (Psalm 117.)

THE Church borrows the language of the Royal Psalmist to express her feelings on this day of her Spouse's triumph. It is the day which the Lord has made. When God made the world He took six days to accomplish the task, and on the seventh, declaring Himself well pleased with His work, He rested. There is no statement that He made the seven days; He made the earth and all it contains in those six days, but it is not stated that He made the days themselves. But the Church sings of this Easter Day: "It is the

day that the Lord hath made; let us exult and rejoice therein."

The first Sabbath celebrated by the Creator marked the close of the work of creation. This Sabbath of the Redeemer marks the close of thirty-three years of labor and suffering, finally ending in this triumph of Easter. God created the world by a mere word. He said, "Let it be," and it was; "Let there be Light" and there was light. But to redeem the world it was necessary that the Man-God should do vastly more. The redemption of the world is a work so infinitely greater than that of creating it, that to accomplish it, it was necessary that God should assume human nature, should become incarnate, should come down from His high place in Heaven, should step down from His throne, should live and tread this earth of ours, should lead this life of man, should know the sorrows and pains and sufferings of this earthly life; should live here three and thirty years, and then die the ignominious death of the Cross. All this He had to endure before He could earn the triumph of His Easter. Our Lord became a child, and showed us how childhood could be sanctified and made pleasing to God; Our Lord became a boy and taught us how children should love the Lord, their Creator, in the days of their youth; He became a young man, and fronted all the dangers and temptations that lie in the pathway of young men, that He might teach young men how to lead pure and holy lives, and sing the praises of God even in the fiery furnace of their youthful passions. He became a man, a full-grown, mature man; He faced the world, accepted the condition of men here below, shirking nothing, asking no privileges and went through life, giving us men an example that we might safely follow; went through this life and prepared for this triumphal entry into the higher and better life, that He might teach us men how we should love and serve our God and save our immortal souls. It was only after three and thirty years of such living, after having

tasted every bitter draught that poor humanity is forced to drink; after having borne every sorrow that humanity has ever known; after bringing upon Himself all the hostility and rancor of the world, that He could turn to posterity and say, "Walk ye in My footsteps." Our Saviour on this Easter morning shows Himself the victor, the conqueror. Christian art depicts Him coming forth from the tomb with His cross in His hand, the banner of victory. Today all Heaven joins with earth in a chorus of exultation. The Holy Church of God militant calls upon the Church of God triumphant to exult and rejoice in this Easter day that the Lord has made.

Christ is the only world-conqueror. Other men have essayed the role. The earth has been deluged with blood shed by the ambition of tyrants to bring the whole world under their sway. They failed, and their ponderous achievements fell by their own bulky weight, even before their bones had commingled with the gore-drenched clay. Their names carved on monuments of stone and brass have long since disappeared in the dust. The monument of the triumphant Saviour is the Christian World. Christian civilization is the record of His work. Christian morality is witness to His divinity. Christian jurisprudence is the trumpet of His praise. Christian enlightenment is the reflection of the splendors of the Resurrection-morn, when "the light of the world" bursts from the darkness of the tomb.

Our Saviour says, "Have courage, children, I have conquered the world." On this Easter morning the risen Saviour can speak to us all and say, "Have courage, ye children of My Church; have courage, you will conquer the world as I have conquered it." And if we would know how much there is in this victory of Christ we have only to study the condition of the world when Christ came. What was the state of man on this first Easter morning? Man; he was the last and lowest thing in creation. Man; he was the most ignoble

thing that walked. Man; he was the basest being that the mind could contemplate. We cannot fathom the depths of degradation to which man had sunk when Our Saviour came. The world was divided into two classes; the rulers, the masters, the kings, the tyrants, and the slaves; the strong and the weak; the rich and the poor. On one side stood the few, powerful and wealthy, on the other, the multitude who had nothing, who were regarded as having no rights; who were mere chattels, who could not even claim the possession of a soul, who lived by the sufferance of their masters, and who closed a life of torment with a death of despair. Oh, there was nothing so poor as man when Our Saviour came. There was no thought of an immortal soul. That was a new light that burst through the clouds at Our Lord's coming. Man knew not if he had a soul; he know not if there was a hereafter; all he knew was to suffer, to die and be forgotten. Our Saviour came, and taking up the humblest of this poor, down-trodden race of men, He told him, "You have a soul; your soul is the image of God; you are made for eternity; you are meant for life with God in Heaven; this doth not end all; look up; there is victory in the air; there is a sign of triumph in the sky; look up! This day is for you a day of exultation, rejoice therein." The kings were told to step down. "Step down from your usurped place. You have made yourselves gods, and you have reduced your fellow-men below the level of the beasts. Step down; for you are the brother of your slave. He belongs to the same family with you; he had the same father as you; he has a soul as precious in the sight of God as yours; and He will sit upon the throne and judge you, unless you signalize, by virtues becoming your condition, the life you lead."

Yes, and kings came down. It was a hard thing to make kings come down. It is a hard thing to make any man come down. No man likes to come down. Here were

a class of men who had enjoyed royal privileges for four thousand years, who had come to regard themselves as gods; yet, at the words of Our Lord, they came down, came down to the level of the humblest of their subjects. They came into the Church, doffed their crowns, and at the foot of the altar they bowed in humble worship, side by side with their vassals. The king was told that the same law that bound his subjects, bound him also; that the same law of abstinence, of humility, of reverence, of subjection to God, bound the king as well as his slave; and if the king would enter into life, if he would reign in the world to come, he would have to come down; not only be like his subject, but like the child of his subject. "Unless you be as little children, you cannot enter the Kingdom of Heaven." Yes, Our Saviour brought them all down. Every king today acknowledges the law of God; every Christian king now acknowledges that he must do what the commonest and lowest of his subjects is obliged to do, or be cast off forever. There is only one law, and that law embraces all. Kings have no exemption. Now, what a coming down was there!

But Our Saviour not only brought down the proud; He lifted up the humble. He told men, "You are the children of God; you are here to do the work of God and share with Him in the world to come, the glory of the achievement." He told men they were divine. Ancient philosophy said men must be human; the sages of old taught that men must be men, and not brutes; taught that men must curb their appetites, and bring them into subjection to reason; that they must live manly lives and follow the guidance and standard of right, held up by their sovereign reason. The virtues were taught by the pagans; all the modern virtues were known by them, and many were practiced by them. There were many men whom the world considered perfect before Our Lord came. But Our Lord told men, "You are more than men; you are not simply the children of men, children

of flesh; you are children of God; God has begotten you; you bear His image, as the child bears the image of his father; you are divine; it is not enough for you that you should be men, you must be gods." And the meaning of the new law of Christ is that men must be lifted above their condition of manhood, become divine and share in the very nature of God. He put into their minds a new philosophy; gave them new thoughts; making them think like God. Faith is only the Word of God. He put a new law into their hearts and made them feel and know that the life they should lead on this earth is not the life of an animal, not even the life of a man, but should be the life of God.

This St. Paul expressed. We know how Paul had lived before his conversion. He lived the life of a man. He was a brave, courageous, valiant man. He says he was the first of his class; that he had been educated in all the scholarships of the East; that he led all his fellows in zeal for the synagogue. But he says, "Now, Paul does not live any more, but Christ lives in me. As a Jew, I trampled on the law of the flesh, I curbed the animal passions, I became a man. As a man I was jealous of the honor of my country and my religion; I loved both; I struggled and suffered for the honor of both. But I have been lifted up; the voice that I heard on the way to Damascus was the voice of Christ, and I recognized it and said: 'Lord, what wilt Thou that I should do?' I have followed that voice, and now not Paul, but Christ liveth in me. I live the life of the God-man. I am divine by participation in the life of the God-man, Christ." And Paul was no poet; this was not the language of exaggeration, for the most prosaic of the Apostles, Peter, expresses the same truth when he told those of his time that they should become "partakers in the nature of God." A most extraordinary expression; sharers and partakers in the nature of God. And every time you hear Mass, at the offertory, the priest prays in your name that you should become partakers

in the nature of God. This all is the result of the victory of Easter. We had already risen above the brute; we had already asserted our manhood; Christ comes, separates the clouds that shut out the light of God's eternal day, and says, "Come higher, and still higher, and become gods." In the Apocalypse, St. John tells us that he who conquers will gain certain privileges, and will share in Christ's victory; and the first privilege, he says, is, "I shall allow him to sit on My throne as I sit on the throne of My Father." And He says again, "He who shall conquer shall not be hurt by the second death, the death of the soul." And again, "He who shall conquer shall be clothed in white vesture." Again, "He who shall conquer I will make a pillar in My temple." Again, "He who shall conquer shall possess the fountain of the waters of life, and I shall be to him a god." Those who arrive at the dignity of divine sonship, shall not only share the joys of God, but exercise the powers of God. They will sit upon His throne, and as judges will judge the twelve tribes of Israel.

Brethren, we are called to be heroes. Heroism is a divine virtue. Bravery is a human virtue. We are called upon to practice this virtue of the God-head, heroism. Courage is the supreme quality of the soldier. There is nothing so base as cowardice. From the beginning of time the servants of God were expected to be brave. God revealed Himself to us in the beginning as a divine soldier, as a leader of armed men. Throughout the Old Testament we find Him appealed to as the "Lord of hosts," the head of armies. God is a leader of armed spirits. We are told that at the time of the fall of the angels, there was a pitched battle between the loyal angels and the rebellious angels, and Michael led the loyal legions and expelled the rebels out of Heaven. When Adam fell and was banished out of Paradise, we are told an angel was put to guard the entrance, and he was armed with a flaming sword. When, on the night of the

apprehension, Peter drew his sword and smote the servant of the high priest, our Lord said, "Put your sword back into its place; if I needed such help I could call on My Father, and He would send Me twelve legions, twelve army corps of angels, to protect Me and be My bodyguard." And Our Lord maintained that position. He has always put Himself before us in the character of a great leader; of a valiant captain; of one who advanced to the thick of the combat, before asking others to follow. "I have conquered the world," he says; "have courage, then, children, you can conquer it as I conquered it."

The Apostle tells us to become soldiers of Christ, and warns us that no soldier campaigning with Christ should become engrossed in worldly concerns. We are told that everyone in that army must fight valiantly if he would win a crown. St. Paul says, "I have fought the good fight; there is reserved for me a crown." And in our Confirmation everyone of us has been told that he must be a soldier of Christ; that he must take up the banner of Christ's cross and follow wherever Christ has led the way. You know the duty of a standard-bearer in war. He takes up the flag of his country; he is not armed with weapons; he is not a fighting man; his business is to hold that flag aloft; and he goes in the forefront of the battle, he faces the enemy's intrenchments, and as long as that flag waves in the air, so long will there be valiant soldiers rushing on madly, wildly, around that standard, ready to die in defense of it. And that standard-bearer fears nothing; his business is to go on and uphold his standard. And if, perchance, he should be stricken down, he falls; but falling clutches the flag and dies beneath its folds. Such is the character of him who would be a true soldier under this great leader, Christ. We must struggle, and fight the good fight; we must follow in His steps, wherever His standard blazons; we must go on, and as long

as that standard is aloft, so long, so long is our way clear. It is to defend that standard in life, and to guard it in death.

But, brethren, this is, after all, a view of Christian life almost too high for our appreciation. We know that oftentimes we are not even men; we yield to the instincts of brutes, and lead brutish lives. We know, too, that even in our better moments we claim the privileges of our poor manhood, and excuse ourselves because we are human. It is only on occasions like this that we are permitted to gain a glimpse of that higher calling, that we are inspired by a superhuman spirit. How can we all be heroes? How can we all be divine men, men of God? We are not all called to be missionaries in foreign lands, where the privilege is given to seal Christian faith with Christian blood; we are not called to be great saints, to perform miracles, and lead the life of Christian heroes. We are most of us made of very common clay; we are very ordinary Catholics; we are very poor and profitless servants of God. And this language, though perhaps beautiful, sounds too far above our heads. But is it really so? We are all called to be saints; we are all called to be martyrs. Martyrdom does not mean shedding one's blood on the scaffold or crimsoning foreign sands with our gore. Heroism does not mean moving mountains. No. Heroism means doing our ordinary work extraordinarily well. Martyrdom means the martyrdom of patient well-doing; of doing our daily part well, doing it for God, and doing it for eternity. Is that above any of us? Living for God and living for eternity? Is that above the power of any of us? Look at your triumphant Lord today; hear His voice when He says, "Have courage, children, I have conquered the world." St. John says: "This is a victory which overcometh the world, your faith." You have the faith. Your presence here this morning is proof of your possession of the faith. This is the victory that overcometh the world, and you can all become victors. You can live for God, and live for eternity; and in

so doing you can all become martyrs in the martyrdom of humble and patient well-doing.

When St. Paul preached to the Areopagites in Athens, he told them that they had builded better than they knew. "I read on a monument as I came hither, the words: To the Unknown God. What, therefore, you worship without knowing it, this I preach to you." In Him we live and move and have our being. For as some of the good poets said: "We are also His offspring. Being, therefore, the offspring of God, we should know who God is." We are followers of the risen Christ; we should all arise with Him this Easter morning and walk henceforward in the newness of life.

(Low Sunday.)

THE REIGN OF PEACE.

"Pax Vobis—Peace be to you." (John 20.)

THIS is the ordinary salutation employed by Our Lord when greeting His disciples. Three times this morning He says: "Peace be to you." And when He told His Apostles to go into the whole world and preach His gospel, He said: "When you enter into a house, first say: 'Peace be to this house.'" It was thenceforward the ordinary form of salutation used by the Apostles. Several times during the Mass the priest turns around and greets the people, saying: "Dominus Vobiscum"—the Lord be with you. When the Bishop greets the people the first time he says, "Peace be to you." And that was the rubric in the beginning prescribed for the second order of the priesthood. This, then, is the keynote of the reign of Christ on earth; this is the watchword of the Kingdom—Peace. Our Saviour comes as the Prince of Peace and His Empire is one of peace. When the angels sang at His birth they proclaimed peace: "Peace on earth to men of good will."

This is not simply an idea, a beautiful fancy; it is a truth which Our Saviour came on this earth not only to make known but to make vital in the lives of men. He enunciated a principle and that principle has a solid foundation of truth to rest upon. Peace is allied to concord, as concord is to unity. There can be no peace without unity. Division is destructive of peace. Our Saviour enunciated this principle of peace and unity when He came on this earth. He said that there was only one God, not a multiplicity of gods; that this one God created the Heaven and the earth; that this one God is the Father and sovereign Lord of all men; that to this one God all men owe what they have and are. A grand principle of unity was here enunciated, and under the banner of this unity all men united to enroll themselves. That one God, the Creator and Sovereign Lord of all men, was likewise their Father. They were His children, and, therefore, they formed but one family. Our Saviour is our brother, and we are all brethren in Christ. Here you see we have the principle of unity brought down to the earth and made vital in the lives of men. The family bond makes all men one in Christ. We hear a good deal these days about "the fatherhood of God and the brotherhood of men," as if it were a new truth. Men acclaim it as expressing a sublime aspiration. It was the first grand truth Our Saviour enunciated when He came on this earth, that God is the Father of us all, and that we are all brothers. God is our Sovereign good, and to possess Him is bliss. Our Lord declares peace the condition of all happiness here and all happiness hereafter. He says, "Blessed are the pacific, for they shall be the children of God." As the fatherhood of God and our divine sonship form the corner-stone of our moral code, so each man in that short code finds his duty clearly laid down. He is not only to be at Peace with himself, but he is to promote peace; blessed are they when they are peacemakers, for in that they

become manifest as the children of God. Our Lord's final legacy to the world was peace: "My peace, I leave you."

But Our Saviour says also, He came not to bring peace, but the sword. There would seem to be a contradiction here. He plainly asserts it: "I came not to bring peace, but the sword." The sword is the instrument of peace. The sword establishes peace and maintains it. The soldier is the minister of peace. Armies do not make war; they make peace. When there is dissension in the world and men are at each other's throats, then we call on the soldier; we invoke the sword; we send an army to put an end to discord and to bring back peace. There can be no peace without authority; no stable peace without the safeguard of force.

Men who speak about the "fatherhood of God and the brotherhood of men" make this a war cry of insurrection. Because there is but one Father, and we are all brothers, we can do as we please; there must be no law and no restraint; nothing but absolute liberty. Away with kings and masters and governments. It was not this leveling sword Our Saviour brought into this world. His was the tranquil peace which is guaranteed by the sword. St. Paul, speaking about this family, this brotherhood of Christians, compares it to the human body. He says that all the members of the body have not the same office. The hands have their duties and the feet have their duties; the body has its own functions, and the head its functions. He says there must be subordination; there must be order in the human body if it would be healthy. And there must be order and authority in the body social and the body politic if it would be tranquil. St. Augustine calls peace the tranquility of order.

We send missionaries into foreign lands and we preach to those peoples a new gospel, subversive of their old beliefs and their time honored institutions; and they expostulate with us. The Chinese and the Japanese and the nations that inhabit India say to us, "Why do you come to disturb our

peace? We are satisfied with our religion. We are content with our civilization. We want no change. Why do you come to disturb us?" Yet we send missionaries into Japan and into China and farther India, and they are a constant source of disturbance and irritation; for if their mission succeeds there must be a complete revolution in those countries; they must change their whole order of life; they must adopt a new philosophy, a new theology; they must get rid of their old institutions and upon their ruins build the splendid institutions of Christianity. How can we justify this invasion? It is because of this great truth, that man is a child of God. There is but one God. The Japanese, the Chinese, the Hindoos and we are all children of that one God. No man has a right to deny his Father God. No man has a right to withdraw from this fellowship of the sons of God and establish a family distinct from the one that traces its origin to the one God of the living and the dead. Peace on this earth must rest upon unity. There can be no peace until that central idea prevails everywhere, that there is only one God. There can be no peace until that corollary of that first truth is uniformly accepted, that we are all brothers, children of that one God. This unity is the condition of the world's peace. Until we all unite in these fundamental principles there can be no real and lasting peace on this earth. And if there can be no peace, there can be no happiness. Therefore, we disturb the condition of things over in these pagan lands, because we would have peace prevail over the whole earth, and we would have all men happy, a heritage which must be enjoyed in common, or not at all.

Not only does Our Saviour enunciate the principle, but upon that principle He established a system, His code of Christian ethics. Peace is the grandchild of love. Every man must love. The unloving man is a monster, and every man is his enemy. The unloving man is a serpent, and every living thing is the enemy of the serpent. It is not

too much to ask of every man that he shall love. What shall he love? He must love God, to whom he owes his all. And he must love his fellowman because he is his brother. Now, from this universal principle of love springs joy. There can be no successful love without happiness. Love seeks the absolute, complete and perpetual possession of the thing it loves. Therefore love is only an agency for bringing about the union of the lover and the thing he loves. The moment he possesses it he is happy; and if that is all his love aspires to, he is perfectly happy. Now, anything that disturbs that possession, disturbs his peace. Peace for him means the undisturbed possession of the thing he loves. So that, brethren, you see that the universal law which embraces us all, requires that all men should acknowledge the God of Heaven and earth; not only that, but they should come in and form part of the family of God, recognizing the universal brotherhood, and discharging all the duties that condition implies. Also that there must be the tranquillity of order; nothing in the relations of men to each other must in any way disturb their possession of the thing all love.

But we are sometimes guilty of disturbing the consciences of our fellow Christians. We are constantly preaching against heresy and schism; and for this we are taxed with uncharitableness. They say to us priests, "Why don't you let us alone? We are satisfied with our form of religion; we are Baptists, Presbyterians, Methodists, Anglicans, or what not. We are content with our religion, why not let us alone?" They say, "A multiplicity of churches is a good thing. A difference of opinion in religion is helpful to religious progress." No, there must be unity. Anything that makes for division destroys unity; and what destroys unity assails the fatherhood of God and the brotherhood of men. We cannot unite our hearts until we first unite our minds; because our minds are the light which guides our hearts.

We must be one, we must put an end to dissension, and in unity of faith we must love each other. Our hearts must be united in love, and that is impossible unless our minds are united in faith. Do not blame us. It is because we love them that we act to them as we do. Do not blame a mother when she exacts love from her children; she cannot help it. Do not blame a husband when he exacts love from his wife; he cannot help it. Do not blame a woman when she exacts love from her husband; she cannot help it. It is a condition of her peace; it is a postulate of her own happy existence. We are not Catholics for ourselves only; but above all things, for God and for our fellowmen. Because we love God we must love our fellowmen; because we love them we must exact that they love us; and there can be no love without union; and there can be no union of hearts without union of minds. Therefore, we preach the oneness of God, the oneness of God's Church, and the oneness of Christian faith.

But Our Saviour meant more when He said: "I came into this world to bring the sword, and not peace." The enemies of a man are those of his own household. A man must have peace in himself before he can become a promoter of peace. Now, peace in the human heart means concord of its appetites. Where the appetites of a man seek different and antagonistic gratifications, the man cannot be at peace. The only condition of peace for the human soul is to be entirely united with God, who is its supreme good, who is its center, and for whom it is made. Whenever a human soul is detached from God, it wanders, it is astray, and can know no peace or tranquillity. Therefore we must preach a law to our rebellious lusts. Every man must make unto himself a law, and that law must be the universal law of love applied to his particular case. Now, we are all very much disturbed. Repose of conscience is experienced only by few. No one knows that better than a confessor. Most penitents

come to him in a disturbed and perplexed state of mind. They have so many temptations; their constancy is assailed in so many ways. They fear not one, but a myriad of things, all looming up together as objects of danger, menacing the peace of their souls. Now, a little boat floating on the billows of a dangerous coast is liable to be dashed against the rocks at any moment; and if there is in that boat a human soul, he must not only look out for one rock, but for all the rocks, for each one may become his gravestone. But the little shallop that lies anchored in the harbor need fear no danger, as long as its anchor holds it is safe. So we, in this tempestuous ocean of life, find dangers everywhere; at all points of the compass there is a lee shore. But we are safe as long as we are anchored, anchored to the rock of Christ; anchored and fixed in our love of God; immovable in loyalty to "Our Father who is in Heaven." In like manner, instead of worrying ourselves over the multiplicity of dangers to which we are exposed, we should try to establish ourselves in peace by casting anchor, and holding fast to that primordial truth that there is a God above us, who is Our Father, and who will not see us wrecked and lost forevermore.

The greatest danger to a soul in this life is to drift with the current. We are all too apt to be satisfied with ourselves. Father Bourdaloue preached in the court of Louis XIV. when the festivities and gaieties of Versailles were at the zenith of their splendor, and the nation was kept in ecstasies of delight by the victories of Turenne. These were the golden days of French literature, and Racine and Corneille shone as luminaries in the firmament of French letters. The humble priest was hailed as the greatest preacher of his age—the greatest of any modern age; and his glory was in his earnest simplicity. He attacked the sins and follies of the world in language that went straight to every heart. The King said one day: "I have had many preachers at my court, and I was pleased with them all; but this Father Bourdaloue

makes me very displeased with myself." "Accursed be the man who hath peace in his possessions," says the Scripture. Woe to the man who is satisfied with himself. To such an one the Word of God is a two-edged sword, cleaving the flesh and the spirit.

Now, brethren, what is the condition of the world today? In what is it better than before our Lord came? Then the whole world was convulsed with war. Nations lived in constant war with each other, and the very existence of a nation depended upon its success in war. We do not have incessant wars any more. The world is comparatively tranquil. But is the world any more peaceful? Is there any more real tranquillity among men? No. Nations have almost ceased to war; the common people do all the fighting now. We have no affection for each other now. There is no union of minds and hearts among men. We have no great popular festivals. We never come out en masse. There is no cry that can make us all rally around a common standard. There is no appeal that will reach all hearts. It matters not what the thing celebrated, or how the celebration is conducted, there is no universal public interest in anything any more. There is nothing that acts like a trumpet marshalling us all in one great popular demonstration. That has been the result of altered thought and altered feeling. The forces of gravitation all converge in the center of the earth; there is peace in the physical universe. All the laws of electricity converge at the pole; and there is a peace and unity in all electrical currents. There is no peace among men, simply because there is no center to which all hearts turn; there is no pole to which all aspirations converge. The great curse of the world today is that disunion of faith which makes human peace impossible. This world resembles more a hell than an earthly paradise; hell—that "abode of disorder, where everlasting horror dwells."

There are a few little practical suggestions I would make

here: One of them is, if you get married, try to have your home a home of peace. Now, if the wedded couple would enjoy peace, they must conform to the universal condition; there must be a union of minds before there can be a perfect union of hearts. Therefore, I say to Catholics: If you would marry, marry Catholics. I have nothing to say of mixed marriage from any personal experience; but from those who have tried it there comes back but one report. There is no complaint of the non-Catholic spouse. He is all that could have been expected. There is not a word of incrimination against the Church for permitting the union. But every Catholic woman who has married a non-Catholic husband; every Catholic man who has married a non-Catholic wife, after years of experience, if asked for advice, will say: "Don't."

There is a little lesson applicable to our social relations: We must be peacemakers if we would be children of God. Discord is always a mortal sin. There are many ways in which we can destroy peace. This universal reign of peace is the reign of God. Anything that disturbs this peace disturbs the blessed reign of God. For God would rule not only in the physical universe, but in the universe of hearts and souls. One of the most ancient of all poetic conceptions is that there is a music of the spheres; a harmony of the universe. We must not disturb that harmony, and it can be disturbed by a single false note. You can mar that harmony in speaking of your neighbor, in the judgment you form of your neighbor, and the estimate of your neighbor's character which you make public. The Old Testament tells us that there are six things which God hates, and the seventh his very soul detests; and that is, "He who sows discord among brethren." If we would have peace, we must love truth and we must do good. Scripture tells us, "There is no peace for the wicked;" and David says, "There is much peace for those who love God's law." Now we owe a duty to each other, not only to preserve peace in our own soul, but to promote that

peace among our brethren. St. Paul tells us: "As far as possible, let us have peace with one another." And when he was in prison, suffering for the faith, he writes to the Ephesians and says: "I in my chains, pray that you may observe the unity of the spirit in a bond of peace." In the holy sacrifice of the Mass the priest offers three prayers to Our Lord, present on the altar; three prayers by the priest to the great high priest; and the first prayer is a prayer for peace throughout the Church.

Now, brethren, on this day when Our Lord three times greets His Apostles with the salutation, "Peace be to you," He refers to that peace which He calls His own, "that peace which the world cannot give or even know." Oh, let us enter into the spirit of this day's Gospel, and try to preserve peace in our own souls and to spread peace, like a heavenly fragrance, wherever our influence reaches.

Let us persevere in love; let us persevere in the joy of living; let us abide in peace. This joyous peace makes up the temporal heritage of Catholics, a heritage which not only astonishes, but makes envious those outside the Church. A great English writer has said he could not understand the happiness that beamed in the countenances of Catholics. He says: "They have a happiness which we cannot know. They have one love, one hope. They have a joy in the absolute and certain possession of the thing they love. And the result is that they are happy—I won't use that word 'happy,' because it is not the correct expression; it is not happiness, it is beatitude, as it partakes of the quality of that joy which is in heaven." They only realize what Our Lord meant when He said: "Blessed are the peacemakers, for they shall be called the children of God."

(Second Sunday after Easter.)

CHRIST OUR SHEPHERD KING.

"I am the Good Shepherd." (John 10.)

OUR Lord employs parables to explain the profoundest mysteries of religion. And these parables can be studied forever without exhausting the truths which they conceal. It is said that a figure of speech is the most expressive and the clearest way of communicating thought. Words are only the signs of things; they are not the things themselves; and they oftentimes poorly convey the truth that is in the mind of the speaker. Abstract truth is only partially expressed in language. The Eastern people, who possessed a rich and copious vocabulary, were very fond of using metaphors and allegories and parables, because they found they best served the purposes of clear and exact instruction. And it stands to reason that we can best express things by things, rather than things by words, which are only the signs of things. We can learn from the things we know the things we do not know, by comparing them. And this is the method that God employs to make known to us the profoundest mysteries of his revelation.

Our Saviour uses this same instrument of communication; He is very fond of parables. There is no end of parables in the Gospel of St. Matthew. He came on earth to tell us about His Father; to tell us about divine truth; to tell us about Heaven; to tell us about the future life; to tell us about the Kingdom of God in Heaven, on earth, and under the earth. All these great truths are infinite; only God can know them completely. But in order to communicate as far as possible the Eternal verities to our finite intelligence, Our Blessed Lord, the greatest preacher that ever lived, uses as object lessons the things that we best know. He takes the things with which we are familiar and illustrates through

them the great truths of eternity. He tells us that His Father is like a husbandman, who has a vast field, and who cultivates and plants it. He tells us that His Father is like a great King, who would make a marriage feast for his son and invites many guests. He tells us that His Father is like a vine-grower who has a vast vineyard and has surrounded it with a wall; and has digged in it a wine-press; and has erected in it a tower and has called laborers to work in that vineyard. He tells us that His Father is like a merchantman who buys pearls. He tells us that the Kingdom of His Father is like a sea, and that His Providence is like a net cast into the sea, enclosing fishes of all kinds and descriptions. All these parables contain a mine of religious and supernatural wealth.

But there are two characters in which Our Lord depicts His own real self, which are not allegorical. He says of Himself that He is a King. He says, today: "I am the Good Shepherd." He does not say, "I am the husbandman;" He does not say, "I am the Master of the house who would have a marriage feast for his son;" He does not say, "I am a vine-grower;" but He does say, "I am a King," and "I am a Shepherd." When He stood before Pilate and was asked by that Roman governor if He was a King, he said: "I am a King; I am a King by birth; I am born a King. As a King I came into the world; as a King I live, and as a King I shall die." And in this morning's Gospel He says: "I am the Good Shepherd." Now, in ancient days kings were shepherds in the East. History tells us that there were shepherd kings; so that Our Saviour, in proclaiming Himself a King and proclaiming Himself a Shepherd, was simply carrying out the same figure of speech.

We must study these two companion pictures. We can contemplate them, and from them learn the deepest mysteries of our holy religion. Our Saviour as a King! Contemplate Our Lord in one picture; clothed in royal robes, the Eternal

Son of the Eternal Father; the one and only Son of the King of Kings and Lord of Lords. Contemplate Him, clothed in His royal robes, and proclaiming His universal dominion. That is the Christ whom we adore. He is Our King, and we are His subjects. We glory in the title, and we vow to Him loyalty. He is not a king of our selection; He is not a king of limited power; He is not a constitutional king; He is not a president elected by popular vote; He has not been made a king by man. He is a King from eternity; He is the Eternal Son of the Eternal King, and His rule is absolute; His will is supreme law; there is nothing conceivable so absolute as the sway of the King of Heaven, whom we worship as our God. Contemplate the other picture. He is also a Shepherd, because the character of the Kingship of God receives its color from God's own essence, which is charity. The Eternal King does not rule by force; His rule is not arbitrary. He rules by love; He rules by identifying His subjects with Himself, and making their interests His own. Therefore, while He is the sovereign Lord of Heaven and Earth; while He is the King of Kings; while He is the most absolute of monarchs, He is at the same time the Shepherd King who leads His people, guides them and watches over them. The Shepherd is one with His flock; He lives for His flock; His history is identified with the history of His flock; He thrives when they thrive; He suffers when they suffer; He lives in their midst and dies and is buried in their midst. That is the quality of the sovereignty of God; that is the character of the Ruler whom we serve; that is the nature of the allegiance which we owe Him and which we pay Him with a heart full of gratitude and joy.

Now, brethren, Our Saviour says that He is not only a shepherd, but that He is a Good Shepherd. And that we may know what He means by that, He explains the difference between a good shepherd and a bad shepherd, or a hireling. He says, the good shepherd stays with his sheep;

and when danger menaces them and the wolf comes, he does not desert his sheep, but shares their fate; if necessary he dies with his flock. But "the hireling fleeth" and leaves the sheep to be torn by the wolves; and he does so because he is a hireling, and has no care for the sheep. "I am the Good Shepherd." He further illustrates the character of the good shepherd by saying that he knows his sheep and his sheep know him. He knows his sheep intimately; he knows every one of them. He can call each one by name. He knows when they were born; he knows their offspring; every lamb that God has made, he knows. And they know him. The sheep know their shepherd. He tells us that they hear his voice, and that voice is to them sovereign law. They hear his guiding call. The shepherd goes before his flock and they follow. He speaks, they hear and they obey. The voice of the shepherd, sometimes intoned by a flute, is always heard and recognized by the flock. And they follow that voice, and they go where the shepherd leads, fearless and absolutely confident that he will lead them to safe pastures.

The lost sheep seemed always to occupy a place nearest the heart of Our Lord. He searches for it until He finds it. No distance is too great; no hills too steep; no weather too severe, for His untiring search. He is at the Well of Jacob. He finds a lost sheep there. It was the Samaritan woman. He is in the house of Simon, the Leper, He finds a lost sheep there. It is Mary Magdalene. He is in the custom house at Capernaum. He finds a lost sheep there. It is Matthew, afterwards His most painstaking biographer. On the highway leading from Jerusalem to Damascus He finds a lost sheep. It is Paul of Tarsus. Hanging on the Cross He finds a lost sheep by His side, whom with short and fitful breath He invites to Paradise. It is Dismas, the Good Thief. The zeal of Our Lord for souls knew neither season nor circumstance; He had come to seek and to find

the lost sheep of the House of Israel; that and that alone was His supreme care.

Now, brethren, I say we can study those pictures, and ever more learn new truths from them. Our Saviour is a Good Shepherd, and His Church is His sheepfold. He is likewise a king, and His followers are His subjects. He told Pilate that He was born a king. He was a king by right divine and eternal. But He did not remain here; He went back to the throne He had vacated for a time; but when He left He appointed a vicegerent; He appointed His Church to be king in His stead. He says, "as the Father sent me, I send you. I am a king by right of birth; I send you and make you My vicegerents by sub-delegation. Go into the world, preach this gospel to every creature. He who heareth you heareth Me; and he who despiseth you despiseth Me. Go; command them to observe whatsoever I have commanded you." Here, brethren, we have a great truth brought home to us. We are the children of Christ's Church. We are under the guidance of God's ministers. We hear the voice of Christ re-echoed through the corridors of the Christian centuries. We hear the voice of God, the Good Shepherd, repeated through the lips of the Popes and the Bishops and the priests of the Church. It is the very voice of the Shepherd. There is no mistaking it; we know it; we recognize it and we follow it.

From these two different aspects of one office we not only see revealed the character of God's reign over men, but the character of the allegiance which the Church owes Him. As our King we owe Him submission; as our Shepherd we owe Him obedience. And the Church of God, taking the place of Jesus Christ, the Good Shepherd, claims of us both submission and obedience. The Church has no parley with her children; she asks not their advice; she teaches, and they must learn. She speaks and they must listen. The children of the Church do not form to them-

selves a gospel; they do not make their own articles of faith. They are subjects of the Church, the vice-queen of the Eternal King. They do not select for themselves a belief; they follow the voice that they know to be the voice of Jesus Christ, though it is spoken by the lips of the Church. It is the reverberation, the echo of the eternal voice of God, which is the expression of God's eternal truth. Outside the Catholic Church the poor people must make their own faith; they must form a religion of their own. They must save themselves as they can. When all hope is gone, and an army is in disorder, the cry is "Save yourselves"—and every man saves himself as best he can. Outside the Catholic Church that is the cry. Universal disorder; all authority is gone; so the cry goes out, "Save yourself, if you can." How different it is within the pale of the Catholic Church, the Church of Jesus Christ. It is not, "Save yourself if you can." Christ saves us all; Christ is our King and will direct us; Christ is our Shepherd, and will save us. As long as we are faithful to His guidance, we need not fear.

How beautifully this characteristic is illustrated in the Church history! You all know something of what the shepherd is; but if you would really know what a shepherd is you must go into the old countries, where there are real shepherds. In Italy, France, Spain, throughout Germany, in these old countries there are real shepherds; men who live and die in the midst of their flocks. I have seen them. I have studied their features. I have tried to know their lives. Perhaps the most interesting personage I met in all my travels was the shepherd. To me he was more interesting than kings and presidents, and almost as interesting as the Pope. The shepherd! I saw him at the head of his little flock, leading them. He wore a peculiar garb; he had a peculiar head-gear; he spoke a peculiar language; he had a flute by which he could make known his wishes to his flock; wherever he went his flock followed. How beau-

tifully is this relation reproduced in the Church of God! In the Church of God we have priests. Now, who are priests? Answer me that. Say of a man, he is a shepherd, and you tell his whole history. Where does he live? Oh, he is a shepherd. What family does he belong to? He is a shepherd. What political party does he affiliate with? He is a shepherd. What position in society does he occupy? He is a shepherd. What friends has he? He is a shepherd. Say of a man: "He is a priest," and you describe him sufficiently. And further ask what position in society he occupies, you are answered: "He is a priest." What politics does he profess, what political party does he belong to? "He is a priest." Is he rich or is he poor? "He is a priest." What is his family, what are his connections? "He is a priest." When you say that you have told his whole history. Because if he is a priest, he is only a priest; he belongs to no party, he has no family, he has no wealth, he has no social position. He is a priest, first, last and all the time; and when you have said that of him you have told his whole biography.

And the people follow him. They know his voice; they know he lives for them. As the Good Shepherd says, "I am the Good Shepherd, and I lay down my life for my sheep," so the priest lives with his people, belongs to his people, shares the hopes and fears of his people, lives in their midst, dies among them, and on his tombstone, if you write "He was a priest" you have told his whole life story.

The hireling, Our Lord says, is not the shepherd; nor are the sheep his. He hath no care of the sheep, present or absent. When the ravenous beasts come and menace the life of the flock and their hireling watcher, the latter flieth and leaves the sheep to their fate. There are men who call themselves ministers of Christ who regard their calling as one of the learned professions, one of the avenues to worldly profit. They are in the ministry as long as it pays. When

it ceases to be remunerative they become lawyers, or statesmen, or go into commercial life, anything, in fact, that will secure them a better livelihood. As for the sheep they once watched, let some one else look after them who can make it pay. How different is it with the priests of Christ's Church, the successors of the Good Shepherd. The Catholic priest cannot go into business under any circumstances. He has taken the altar for his portion, and he must live by the altar. Though he should be degraded from the sacred ministry he still remains a priest, and a secular pursuit is still denied him.

How happy should we be, brethren, the children of the Church! We know we hear the voice of the Good Shepherd. We never hesitate a moment about it. We never have a doubt about that. We know that the voice of the Church is the voice of God. We know the voice of the sovereign Pontiff, the successor of Jesus Christ, is the voice of the Good Shepherd. We know that the voice of the priest every Sunday is the voice of the Universal Church, and knowing it, and recognizing it, we straightway follow and go whither that voice calls.

Now, brethren, this idea of the Good Shepherd pervades the whole legislation of the Church from the very beginning. It gives its imprint and character to all the Church's laws. The Church governs through love, through charity, through mercy. She knows she has only men to deal with, and not angels; and she is indulgent to them because they are men. Priests are told not to domineer over their people; not to rule them with an iron rod; not to exercise arbitrary sway over them; but to lead them, to entice, to lure them on, by love and confidence. Our Saviour explains the character of the shepherd when He says, he goes in search of the one sheep that is lost, and leaves ninety-nine in the shambles, unprotected. And when he finds that lost sheep, he does not drive it on ahead of him; he does not beat or scold it

for having strayed from the flock; no, he goes down on his knees and lifts it up to his shoulders and carries it back to the flock, rejoicing. He says: "I have other sheep in the fold; them also I must lead." I must go ahead and they must follow. And in this we have the whole character of the discipline and government of the Church outlined. She tells her priests: Do not rule arbitrarily over the people; do not trample upon the people; but give them a good example; give them encouragement; show them the way; help them on. Walk ahead of them, that they will follow in the path you have selected.

In the first epistle of St. Peter, which I have read you, He speaks of this Good Shepherd. Why should he not? Peter, the vicegerent of Christ; Peter, the first head of the Church. He sounded the key-note of all papal rule; he felt that he was the successor, not only of the Son of the King of Kings and Lord of Lords, but that he was the vicegerent of the Good Shepherd. And this morning, in his first epistle, he asks his children to listen to the voice of "the Shepherd and bishop of their souls." Every Pope, from Peter down, has gloried in the name of "Shepherd." And today the piety of the Catholic world loves to call the Pope "the White Shepherd of Christendom."

This day, the second Sunday after Easter, has assigned to it the Gospel which reveals the character of the Good Shepherd. And on this day the Church has instituted the feast of the Blessed Virgin, "the Mother of the Divine Shepherd." Not only is the rule of God the gentle rule of the shepherd, but the authority of the Blessed Virgin in the Church of God is that persuasive, sweet authority of the shepherdess. And the obedience which we owe our religious superiors, and the homage we pay the visible head of the Church, the Pope of Rome, the vicegerent of Christ, is that generous love and obedience that the sheep render to the shepherd. Let us be mindful of our duties. Study these two Pentecost pictures,

Jesus Christ, the Eternal King, and Jesus Christ, the Good Shepherd. Learn from the one to be submissive to His command, and learn from the other to be obedient to all His instructions.

(Third Sunday after Easter.)

THE CHRISTIAN'S HERITAGE OF JOY.

"I shall see you again and your hearts shall rejoice, and your joy no man shall take from you." (John 16.)

JOY is a feeling resulting from the possession of a good. The heart loves, necessarily, what is good, and when it attains that good it feels a sense of satisfaction, and that satisfaction we call joy. Joy differs from pleasure. Pleasure is physical; joy is a thing of the soul. Spiritual joy is the highest form of joy, and it is a feeling produced by the possession of the supreme good. There is very little joy in the world; very little pleasure. Pleasure cannot produce joy, because it is transitory and always leaves in its wake some pain. Pleasure is like a torrent; it rushes headlong in its course; but it soon passes, leaving a dry bed, usually covered with slime. This is the character of all pleasure. It is torrential; it is passionate; it seeks its object as a cataract plunging on towards the sea. But it soon passes, and it leaves in its course nothing but unpleasant recollections, if not the slime of remorse. Joy is a pleasure of the soul, and it is derived from a good that is personal. It is the effect of successful love. When we attain and win the love of a person, we are happy, and have joy in that love. Now, we love in two ways. We love in wishing good to the person we love, so that anything that redounds to his pleasure or profit causes us a real joy. But a greater and deeper joy is the consciousness that we possess as our own the person we love. Spiritual joy is that

personal joy which we feel when we know that we possess God; God, the Supreme Good. Our hearts must necessarily love what is good. It is a condition of our human nature. If there is not joy in the world, it is either because there is not love in the world, or that love is unsatisfied.

There is no perfect or lasting pleasure here on earth, because the experience of mankind is that the best things that nature affords contain more of evil than of good. And after a life spent in luxury and carnal indulgence, man comes to the inevitable conclusion that the things of this earth cannot satisfy the heart. Those who seek the joy of personal conquest, who seek in friendship the satisfaction that their heart craves, sometimes attain in a measure their object. There is true love in this world between human beings. There is no denying the self-evident truth that from the beginning men have loved each other, and that love has been rewarded by the joy of perfect possession. But this form of satisfied love is rare; and at best it is only limited, because the best man or the best woman, though we should possess him or her absolutely, cannot satisfy all the cravings of our heart; because the best man and the best woman are imperfect. The best man and the best woman are selfish. The best man and the best woman have defects. Therefore, though we should possess absolutely the best man or the best woman in the world, our heart could not be satisfied, because our heart desires what is infinitely and absolutely good, and a good that endures forever. This is the philosophical truth that underlies the aphorism that "the heart of man was made for God, and never can be satisfied until it possesses God."

Now, why is there so little joy in the world? I do not speak of pleasure, for that we do not hope for. I do not speak of the joy of satisfied human love, because we know that that has its limitations; but I speak of that higher form of joy which springs from the possession of the eternal,

immutable good, which is God. Why is it that there is so little of that joy in the world? It must be either that people do not know God, or, knowing Him, have lost Him. Because the human heart must love what is good; and if the mind knows God and God is infinite good, then the heart must by its own nature love God. Why is it, then, that there is not in the world more of that spiritual joy which consists in the conscious possession of God? First; it is because there is little faith. The mind of man is not illuminated by faith and cannot see; and the heart of man refuses to love what it does not know. Here is the secret. God is invisible; God is a truth that we must comprehend by faith; and if we do not know Him by faith, we do not know Him at all. And if we do not know Him, we cannot love Him. The reason, therefore, that there is so little of this higher form of joy which we call spiritual in the world, is because there is so little faith in the world. People do not know God, and therefore they cannot love Him, and because they do not love God, the Supreme Good, their hearts are unsatisfied, and they have sorrow. Faith, then, is not only the prime requisite for eternal happiness, but it is a condition of all joyousness here below. Without religion man is a sheep astray in the wilderness; without religion man is like a wandering star in the firmament; without religion man is like a dark cloud carried hither and thither by every whim and every chimera that may present itself to his sad fancy.

Now, brethren, we all do know God after a manner. Every human intelligence has some faint conception of God; but to make it effectual and prolific of this spiritual joy, which consists in this possession of God, it must be supplemented by faith. The world is unhappy today because the world does not believe. If I believe in God, why should I be unhappy a moment? Who is God? He is my Creator. He made me. But I am no more His than He is mine. He is my Father; I am His child. He has never repudiated me;

He glories in that title of Father. He bids me look to Him and think of Him as my Father. Why should I ever be a moment unhappy with the consciousness of having such a parent? What is this God? He is infinite in everything, wanting in nothing; and He is all mine. I do not own this arm with as good a title as I own God; for this arm could be cut off; but you cannot cut off my God. I do not own myself with as good a title as I own my God; He is mine, absolutely mine, by the same law which underlies His own eternal Godhood. Glorious thought! He is mine; and I am His. I belong to nobody but God. I do not belong to this earth I walk on; I do not belong to the family of which I am a member; I do not belong to this society in which I live; I do not belong to this world in which I have my being as much as I do belong to God. God owns me absolutely.

Our Saviour expresses this truth when He speaks of the father of the Prodigal Son. When that wayward boy came home his father was overjoyed. He ordered the best robes to be put upon him, and a feast to be prepared. The oldest born sulked and complained to his father, when the latter found him lurking in a corner, grumbling. He said to his father: "I have never disobeyed your orders. I have been faithful and loyal and true to you, my father. I have remained in your house and labored in your service; but you have never clothed me in garments of silk and fine linen. You never gave me even a kid that I might have a feast with my friends." And the poor father said to him: "My boy, everything that is mine is yours. Why should you complain if I am happy at the return of this, my child, who was dead and has come to life again? All that is mine is yours." This is the spirit of the Father, said Our Lord. God tells us: "I will be your reward, exceeding great." Why should we ever be unhappy one moment, knowing that God is ours and we are His?

What causes unhappiness? It does seem, really a crushing sense of our own weakness. Weakness is, upon the last analysis, the only unhappiness of man. Then why should any child of God feel himself weak? It is true, we cannot know everything. Our mind is limited at best, and it was clouded by the fall. We know in a manner many things; but we are wholly ignorant of many other things. But why should that thought make us unhappy, knowing that Our Father knows all things, and will communicate to us all things necessary or useful for us to know? God gives us faith in this world; and by means of faith we know what is useful and necessary for us to know here; and in eternity He will supplement that faith with all the knowledge that is necessary for us to enjoy to the full the beatific vision of His glory. It is of no consequence to us, then, that our knowledge has its limitations, because we have a God who knows all things, and that God will enlighten us in all things that are necessary or useful for us to know.

Not only is this mental weakness a cause of unhappiness, but we suffer from physical weakness. But why should that make us unhappy? Is not God strong? Is He not omnipotent? St. Paul complained that he was weak, oh, so weak, that on one occasion he asked the Lord to withdraw from him. But he said: "I can do all things in Him who makes me strong." We are weak, weak as water; but we can do all things by the grace of God, the grace which makes us all strong. It is true, we are poor. There is nothing more poor. The richest of us is poor; but why should that sense of poverty overcome us? Are not we the children of the richest Father than ever owned a child? Isn't God, Our Father, the God of all wealth? And if we have not in our own right and by absolute possession the wealth of all the worlds, it is because we have not yet entered into our patrimony. But it is there for us; God has it in store for us. He tells us: "I will be your reward, exceeding great." Why

should we feel unhappy in the sense of our undeserving? We may be the lowest of men; we may occupy the humblest rank in society; but the humblest child ever sent into this world is a child of God, a legitimate child of God, a child that God has recognized from eternity. He is here in time to co-operate with Him in the great purpose He had in view in creating the universe. Is there anything, then, more noble than the dignity and destiny of a child of God? The natural difference between the greatest man that ever lived and the humblest mortal that ever crawled this earth is so infinitesimally small that it would require a lens created by God Himself to see any difference in eternity. We are all children of God, and heirs to His eternal happiness. Therefore we are all great. Our Saviour tells us that we will all sit upon thrones; we will all be kings in eternity. "As My Father has disposed to Me a kingdom, I dispose to you a kingdom; and you shall sit upon thrones." Why, then, should we be unhappy?

There is more than stupidity and folly in this; it is a crime to be unhappy. Unhappy Christians dishonor God. Our Saviour tells us to rejoice. "I will see you again," He says, "and your hearts shall rejoice, and your joy no man shall take from you." It shall be perpetual. And St. Paul in his epistle to the Philippians, tells them to "rejoice; again I say to you, rejoice." And in the Old Testament we are constantly reminded of our duty of being happy and of sharing with each other this spiritual joy. If a man marries a woman and finds that she is unhappy after the marriage, he is terribly disappointed. It is the greatest shock that love can know, not being able to make happy the thing it loves. But God has given Himself to us as no woman ever gave herself to man. Now, if, after giving Himself absolutely to us, we are not happy, we insult God. Let us look at this subject. Take the case of a bride. She marries a man, and she finds that on the night of their marriage he is glum

and unhappy. That poor woman's heart is ready to break. Her highest ambition was to make that man happy, and she would fain think that in giving herself to him absolutely, she would compass his happiness. Now, you can imagine how God feels, if after He has given Himself to us absolutely in baptism, after He has given Himself to us, body and soul, in Communion; after He has given Himself to us to be our meat and drink, He still finds us unhappy. It is enough to shock the Sacred Heart of Jesus Christ.

Why are Catholics sometimes unhappy? Why are they not always and all joyous? There are two reasons: They have the faith. Either their faith is weak and they cannot see well, and cannot consequently love intensely; or they have lost the thing they love. Let me repeat that spiritual joy consists in the possession of God. Anna said her heart rejoiced in God, her Saviour. And the Blessed Virgin repeats almost the same words. She said: "My soul is rejoiced in my Saviour." If we have not God, we have not that spiritual joy which is the inheritance of every Christian. When Our Saviour went to the home of Mary and Martha, the latter said to Him: "Oh, if Thou hadst been here, our brother would not have died." They were inconsolable. When Mary Magdalen went to the garden on Easter morning she saw a person she took to be a gardener, and she said: "They have taken away my Lord, and I know not where they have laid Him."

There are two reasons why Catholics are not happy always: One is, their faith is weak or dead, and they cannot see, and what they cannot see they cannot love; and the other is they have lost their supreme good through mortal sin. Now, brethren, this is all our own fault. If our faith is weak, God will strengthen it if we ask Him. If we have sinned we may rise again, because God has strength to lift us up. He has not only paid the debt of original sin, but has paid the debt of all the sins we commit every day.

Brethren, we owe something to God, and we owe something to the world; and that is, to be happy. It is the greatest scandal in the world to see unhappy Catholics; long-faced, dissatisfied, grum Catholics. We are telling the world that what we have is the supreme good; that we have it, but that it does not make us happy. Isn't that an awful contradiction? We have the true faith, but it does not make us happy. We have received God in baptism, and again and repeatedly in Holy Communion; but it does not make us happy. We hope for eternal life, and pray for the means of obtaining it; but we are not happy. In this way we keep people out of the Church; we drive people out of the Church. They say, and they say truly, that any religion that does not make its possessor happy is not of God. Why is it that the early Christians were like a wild fire, that ran over the earth consuming everything in its path? Because they were so happy, so happy; people could not resist the argument of their happiness. They might resist other arguments, but they could not resist their happiness. They might tell Paul, as Felix did, to come back and they would hear him again, but they could not resist that deluge of happiness that overwhelmed the whole Christian community. Religion never succeeds in the world unless supported by the evident happiness of its possessors. Why is it that all the forms of false religion made progress for a time? Because the possessors of that religion were happy. Who were happier than the Turks, the followers of Mahomet? Their happiness was something resembling spiritual intoxication. They were promised every form of happiness on this earth, and their picture of happiness in heaven was something that ravished the Eastern soul. Why were the heretics so successful in the beginning? Because they were happy in their religion, in their new life. And the moment they gave up their happiness, that moment were they shorn of their strength: like

Sampson, who the moment he lost his flowing locks, lost his strength.

Men will have joy. If they cannot hope for it hereafter, they will seek it wildly, madly here. The godless world tries in vain to draw joy from mere living. The diabolical world seeks for joy in artificial and unnatural orgies of lust. The passions are being lashed to fury, and the saturnalia of the godless votaries of pleasure are too appalling for even expurgated description.

If the Catholic Church is ever going to accomplish anything here on earth, it will be chiefly by the influence of the laity, by showing to the world a happy people, happy in the possession of something they know to be genuine, true and everlasting. But you will say: We must fear God as well as love Him. "The fear of God is the beginning of wisdom." Why, fear is only one phase of love. When we love a thing supremely there is only one thing we fear above all else, and that is to lose it. The moment we begin to think we possess God we fear to lose Him; but that fear of God is only a reflection of the love of God; it is the shadow that throws the light into more manifest demonstration. They say that the joys of hope are the greatest of human joys. Young has written on the pleasures of hope. The anticipation of Christian hope is the greatest joy known to the world. It is the hope of enjoying the beatific vision of God in eternity. St. Paul tells us that those that have been baptized have put on Christ. St. John tells us that those who love God have God within themselves. Therefore, on this earth we have, by anticipation, a share in the joys of Paradise. Let us be happy. If we cannot be supremely happy, let us look forward to the day when we will be so, when Our Blessed Lord will welcome us and say: "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

(Fourth Sunday after Easter.)

HUMAN LOVE MUST BE RATIONAL.

"But when He, the spirit of truth, shall come, He will teach you all truth." (John 16.)

THE Holy Ghost, the Third Person of the Blessed Trinity, is called the Paraclete, or the Consoler. He proceeds from the Father and the Son, and is the love which unites the First and Second Persons of the Trinity. It is hard for us to speak of this mystery, because in doing so we have to employ words borrowed from human experience. We cannot comprehend God, and, therefore, cannot adequately express anything pertaining to Him. But we know something about God, for we are made to His image, and from the image we can conclude much as to the original. If we have the portrait of one of the great men of antiquity, we can study it, and from the study glean much valuable truth regarding the original. So we can learn much about God in studying ourselves; because we are the likeness of God. Our Saviour told us much of His Father; and He tells us in today's Gospel of the Holy Ghost. These three personalities form what the Church has styled the Holy Trinity. This Trinity is the original, after which we have been copied; therefore, we can look into ourselves for some explanation of the mystery.

We find in ourselves a consciousness that we possess certain powers. I know that I have a mind, because I can think. I am thinking now. I know that I have a will, and by the act of that will I am here to speak to you now. But that mind of which I am conscious; that will which I exercise, is in a certain sense. distinct from myself; because it is I that know, and it is I that will. Yet I am only one person, not three. So in the God-head, the Father represents the consciousness of the Trinity; and being an intel-

ligent being, He has a mind as I have a mind; but infinitely greater. Now, God's knowledge we call the Word; the Word that was afterwards made flesh. And God feels and He wills. By the will of God all things created are. He willed it all. He said: "Let there be light, and there was light." He willed it. He said, "Let us make man," and man was made. He willed it. So you see that in the Blessed Trinity you have this triple form of life: the consciousness of the Deity working through the intellect of the Deity, and making His will operative in the Deity. I think and I will. And my thoughts are the thoughts of a man; my will is the will of a man; my consciousness is the consciousness of a man. Therefore, all are embraced under this one attribute, humanity. I am human. So these three powers in God, His consciousness, His intellect, His will, are all divine, and are summed up in that oneness of the Godhead.

This doctrine of the Trinity is accepted by all Christians. All Christians believe that God, the Father, is God. They believe that Jesus Christ, the Word of God, is the Son of God, generated by the Father. They believe that the Holy Ghost is the will of God, and that He proceeds from the Father, who is the consciousness of God; and the Son, who is the intelligence of God. You have all heard of the division between the Greek Church and the Latin Church, or, as it is more correctly expressed, between the Orthodox Church and the Catholic Church; or between the Eastern Church and the Western Church. There are one hundred and thirty millions of Russians who are Catholics; there are, perhaps, fifty millions of schismatics in the East who are Catholics. They do not recognize the supremacy of the Pope; therefore, while not heretics, they are schismatics; that is, disobedient children of the Church. I will explain to you now the difference between the Eastern, Orthodox or Russian Church, and the great Catholic Church. I say, the difference, although

that is, perhaps, too strong an expression, as there is scarcely any difference. The Eastern Church is older than the Western Church. Peter lived in Antioch before he was Bishop of Rome. The Church spoke Greek before it spoke Latin. We get most of our dogmas from the Eastern Church, because most of the early councils were held in the East. Now, the Eastern Church is very conservative, and in the last eight hundred years has been a very unprogressive Church. The doctrine of the procession of the Holy Ghost from the Father and the Son is a Western dogma. It is a teaching of the Church after she came to Rome. It was not the teaching of the Eastern Church. It was not the teaching of the councils of the Church that were held in the East. In the first council at Constantinople, which was the second general council of the Church, it was declared that the Holy Ghost proceeded from the Father. The Eastern Church stands on that declaration today, and refuses to move one step. The Russians today stand upon that declaration of the first council of Constantinople. All the schismatics of the East stand upon that declaration. We of the Western Church, we Catholics, go a step further, and say the Holy Ghost proceeds not only from the Father, but from the Son. There they separate; or, rather, there they lag behind, and we go on.

Now, there are certain facts which are called dogmatic; because, if we deny those facts, we undermine all Christian belief. For instance, it is a fact that Our Lord celebrated the Passover before He died. It is a fact that He partook of the Last Supper with his twelve Apostles. Deny that fact, and you deny the Holy Eucharist. It is a fact that on Good Friday Our Lord died on the Cross. That is an historic fact. Deny it and you undermine the whole system of redemption. Not only are there certain dogmatic facts, but certain reasons are dogmatic. And when we say that the Holy Ghost proceeds from the Father and the Son, we simply

enunciate a dogmatic reason; for if that is denied we will be forced to admit any number of absurdities. If the Holy Ghost proceeds from the Father, He must also proceed from the Son. The Eastern Church does not deny that; it simply refuses to assert it, because their councils did not go that far.

So I say, there is no difference between the Eastern Church and the Western Church; there is simply a dispute as to progress; the Catholic Church going one step in advance while the Eastern Church stays behind and refuses to move. Now, to deny that the Holy Ghost proceeds from the Father and the Son is to expose oneself to the charge of absurdity. Either the Eastern Church is ignorant or it is obstinate, when it denies this dual procession. And the Eastern Church is not ignorant; but it is very obstinate. There is a political reason which explains the attitude of the Eastern Church. There was a time when Constantinople was the capital of the world, and the patriarch of Constantinople claimed supremacy similar to that of the Pope of Rome. The Eastern Empire claimed to have succeeded to all the privileges and glories of the Western Empire. You know Constantine the Great changed the seat of government from Rome to Constantinople; from the banks of the Tiber to the banks of the Bosporus; and it became a political exigency to assert the superiority of Constantinople over Rome. And whatever the Popes did or said the patriarchs simply ignored; and what the Western Church declared to be of faith, the Eastern Church simply refused to accept.

Now, brethren, there is a vast deal involved in this teaching. If we disassociate the heart from the mind, we let loose the lusts of men and permit all the sluices of passion to be lowered and the world to be deluged with vice. Man is an animal, and the Church is never tired proclaiming the truth. But man is more than an animal, and this, too, she proclaims without ceasing. Man is an animal, and has all the appetites of an animal; but he is also a man with the

intellect of a man. The animal in man must be subject to the reason that is in man, or the man will be subject to the animal. If a man asserts his manhood, he is just; if he surrenders his manhood to the animal, he becomes himself a brute. The will of man must be guided by his reason, just as the Third Person of the Blessed Trinity proceeds from the Father and the Son. Men have tried at all times to proclaim this independence of the will. If we only could be as happy as brutes! Men began this campaign long ago, when they asserted that they had a right to indulge their passions to the extent of their ability. They said God, the Creator, had given them the appetite for food, and they would eat as much as they could bear, or until further indulgence interfered with health and destroyed the power of enjoyment. God, the Creator, had given them the appetite to drink; they would indulge it, until further indulgence destroyed the power of enjoyment. God had implanted in them a lust of the flesh; they would indulge it to the extent of their ability, and until further indulgence menaced their power of enjoyment. Men claimed not only the privilege of owning women, but they claimed the right to have as many wives as they could support. They were to be the judges of the proper measure of their indulgence in the lusts of the flesh. They repudiated all authority, all dictation, and said they would be a law unto themselves. And that proclamation of the independence of the heart of man was a proclamation of the debasement of the soul of woman.

In ancient times women were merely instruments of pleasure for men. They had no rights of their own. They had no right to claim a God of their own; they had no right to claim a life of their own; they simply existed to minister to the pleasures of men. And where you find this condition today you meet an almost insuperable barrier to the advance of Christianity. Those nations that were polygamist were the last to come into the fold; today the polygamist nations

are the only ones outside the Church. Once establish the independence of the human will from the human intellect, and every man has as much right to indulge his appetites as a brute has. But in the darkest hour of human debasement there was always some ray of hope. One of the first promises made to the chosen people was that of a virgin would be born a Redeemer. People will tell you that this is only one of the vague traditions that have come floating down through the ages; that Christianity has her God born of a virgin; that the Hindoos had their God born of a virgin; that Buddha was born of a virgin; and they claim that this is one of the grotesque fancies, one of the extravagant notions that have come down to us. It is an original tradition; it is a ray of light that comes straight from the throne of God who dwells in light inaccessible. It is a ray of light illuminating the pathway for poor, bestialized woman; it is a ray of light which tells the world that, notwithstanding her temporary degradation, woman is the equal of man; that she has a soul of her own, a destiny of her own. And this precious announcement to the human race, that a Redeemer would be born of a virgin, was a divine declaration of the emancipation of womanhood, a restoration of woman to her original state of a child of God. A Redeemer was to be born of a woman, and that woman was to be a virgin, that God's new reign might start from a pure source.

The Church teaches that the will of man must be subject to his reason. Now, this means that love must be subject to duty. Men were the first transgressors against this law; but I am sorry to say that women have been apt pupils, and today they are the greatest transgressors. In our day men are willing to admit that the laws of morality apply to male and female alike. Men make laws punishing crimes in women and men with the same penalties. Christianity has prevailed over the intellect of men. Now, it is the women who are obdurate. Women now claim the privilege of loving

independently of reason, independently of law, independently of God. Women now claim the right to be the slaves of love, and willingly become once more the mere instruments of concupiscence. Who are the women you see glorified on the stage today? Who are the women who are the heroines of our popular novels? They are women who have sacrificed everything for love. A woman marries a man and does not love him; she flies off and becomes the mistress of the man she loves. This is the theme of every popular drama. The woman marries a man she does not love, and after marriage meets the man she does love, and she flings morality to the winds, turns her back upon her family and her children, tramples upon all the laws of decency and religion, and becomes the slave of her new-born love, following her paramour to the ends of the earth. Who is the woman who makes the novel sell today? It is not the woman who does her duty; it is not the woman who labors in her household and tries to be good and loyal to her husband. No; it is the woman who looks upon her home as a jail, who peers out of the window for new excitement, and soon finds a man more congenial to her tastes. She flees from her irksome abode, leaving children, husband and a ruined home behind; and she goes anywhere her love may lead.

Now, we must proclaim the Gospel law to the women of our day. They are subject to the same laws of reason, morality and religion to which the mind of man must bow. A woman need not be a slave to her love; a woman has powers of resistance equal to those of man. A woman may be true to duty as well as a man; and this truth must be brought home to the women of today. A woman will come and say: "I am in love with a certain man; I have known him so many months or so many years, and I have come to love him." The priest says: "Is the man a Catholic?" "No, he is not a Catholic." "But you love him?" "Yes." "Was he ever married before?" "Yes, he was married before,

but he got a divorce." "Oh, he is a divorced man?" "Yes, but I love him." "You love him? Do you intend to marry him?" "Yes, I intend to marry him." "But the Church says you can't marry him." "Then I will marry him in spite of the Church."

That is something that is occurring every day. She loves him; therefore she will marry him. Does she love anything else? Has she no love for God? Has she no love for Heaven? Has she no love for her religion? Has she no love for her family? She loves him, and for love of him she will trample on God, she will trample on all hope of happiness hereafter; she will trample on her religion; she will trample on her family. She loves him. She lies. She does not love him. She loves herself, she loves her own appetites, she loves her own concupiscence. And that explains her attitude.

But a woman is married; is married to a Catholic; is married in the Church, yet she claims the right to have just so many children, and no more. In England they have limited liability companies; and we are introducing them into this country. Men form a partnership with a clause limiting their liability. Now, with many marriages in our day, it might be said that they are the matrimonial companies of Mr. Jones and Mrs. Jones, "limited." Outside the Catholic Church it has become a truism that every married couple has a right to determine just how many children they shall have. And Catholics, too, are very apt scholars. Among Catholics you find that attitude sometimes. They are married, but they don't want to have more than one or two children. The question of offspring is for God to decide, and not for us. Men generate the bodies of their children; God creates their souls. And for every body generated by men on this earth God has prepared a soul. Any interference with the generation is an interference with creation. Any interference with nature is an interference with the God of nature. Therefore, anything that interferes

with the entrance of men into this world, is not only a crime against manhood, but it is a crime against high Heaven. But women are not ashamed to acknowledge this crime in the public prints over their own names; they not only defend their practice, but encourage it. They will tell you that they do not intend to become mothers of children that they cannot properly support, that foolish mothers are guilty of crowding on this earth children for whom there is no place. And if you were to know the means to which these women resort to prevent children coming into the world, you would be shocked. If the methods were written and circulated, the book would be suppressed, and the author put in jail on the charge of public indecency. These married couples who go on keeping house and refusing to have children are units of immorality on this earth; and over the portals of every such home should be written the words: "A house of matrimonial infamy." This vice is almost entirely outside the Church; but Catholic women are quick to learn. We hear of it every day. Men will come and tell you; women will come and tell you: "We do not want to have children; my wife, you know, is delicate; the doctor says if she has another child she will die." "Well," the priest will answer, "if that poor woman is so delicate, she ought not to have another child." But how are you to arrange that she shall not have another child? I am a great believer in household remedies; and if there is any married woman so delicate that she cannot have children without exposing herself to death, I would refer her to her grandmother; and I am quite sure that grandmother would say, "the only remedy in this case is a room to yourself and a single bed; and no confessor will interfere." But no; they do not want the room to themselves; they want all the privileges of married life, but they do not want children. Look around in the springtime, and see the merry laughter of nature; see the little lambs bleating; see the little calves following their mothers, and the

little foals playing around their dams. Listen to the twitter of the birds as they watch over and feed their young brood, The brutes consort for the purpose of bringing forth young. They exercise their animal instincts for the purpose of propagating their species. The brutes in the springtime can all sing merrily, for they all have innocent hearts. The brutes can look up to God and praise the Author of life. The only creatures of God who cannot look up are the men and women who in marriage refuse to have children, and live in homes where you never see the laughing faces of children at the windows. If there is a stench greater than that emitted by the cesspools of hell, it is the stench that comes up from these homes of wedlock where the birth of children is barred.

Catholics must learn that the will must be subject to the mind, and that the mind must be subject to God. In this attitude alone can the Catholic find himself in harmony with all nature's laws. The Catholic girl must learn before she enters into womanhood that she must control the feelings of her heart; that she must not marry the first man that proposes to her; that she must know whom she marries; and that upon her devolves the responsibility of not only her own happiness in after life, but the happiness of the man she marries, and above all the happiness of the children she brings into the world. Therefore, every Catholic girl should consult her father and mother, because she is responsible to them for her life and she should make some return to them in happiness; and no girl has a right to marry and bring unhappiness or shame upon her father and mother. And the father and the mother should see that their daughter does not associate with a man long, before they ascertain if he is fit to be their son-in-law. Before he pays his fourth visit to their daughter they should ascertain if he is a fit man to be her husband, and if he is not, they should deny him their house. It will be too late after you allow that poor

child to be immeshed in love with that man. It is too late, for then she has become the slave of an all-mastering passion. Break that slavery in the beginning. Do not undertake to cure the young man after he has acquired the habit of drink. Do not try to cure the girl after she has fallen hopelessly in love with the young man who has too long kept company with her. Cure the fault in the beginning; stand at the door and say to the intruder, "Away, this home is forbidden you forever."

Now, brethren, why is it that so many Catholics fall away from their religion at this time of wedlock? Why is it that the Church loses so many of her brightest and best daughters at that time? Why is it that the restrictions of the Church become the parting of the ways, and so many of the Church's children turn off, and never come back again? It is simply because they are not worthy to be Catholics. They are not worthy of the faith they possess. They are not worthy of the heaven they are called to. They are not worthy of the God they adore. Our Saviour speaks of a man who had a marriage feast and invited many. They did not come, and he says they were unworthy, and they should never taste of the supper. Those Catholics who at this crucial time of life abandon the Church are unworthy of the Church, and they will never enjoy or know the heritage of Catholics. They are not worthy of the God who made them; they are not worthy of the Heaven to which they are called; they are not worthy of the Catholic family of which they are members; they are not deserving of having a soul of their own; they are beasts; they are brutes; they are beneath both beast and brute; and in following their brutal appetites, they can only expect the heritage and destiny of brutes. The spirit of God proceeds from the Father and the Son. Our Saviour demands heroism on the part of His followers. He says: "Unless you leave father and mother, husband and wife, children and lands, and all things

for My sake, you are not worthy of Me." And the Church can say the same. Unless you can leave your newfound friend, unless you can leave your lover, unless you can leave that divorced man, unless you can leave that profligate, for my sake, for God's sake, for Heaven's sake, for your own sake, for your family's sake, you are not worthy of me. True, human love is never emancipated from reason; it recognizes the laws of God's Church; is not a slave, but free with that responsible liberty wherewith Christ has made it free.

(Fifth Sunday after Easter.)

ERROR LEADS US AWAY FROM GOD; TRUTH BRINGS US BACK AGAIN.

"The time will come when I shall no longer speak in parables, but shall speak to you plainly of the Father." (John 16.)

KNOWLEDGE is the supreme need of man. As bread supports his physical life, truth supports his intellectual life. "Not by bread alone doth man live," says the Saviour, "but by every word that proceedeth out of the mouth of God." All truth comes from God, the highest as well as the lowest. Human knowledge, which we call science, treats of the appearances of things, of phenomena; the science of the Saints treats of things themselves. All human learning is pseudo-knowledge; true, real knowledge is derived from divine revelation.

Ignorance is a disease of the mind; and as certain diseases of the body undermine the physical strength, so this disease of the mind, ignorance, strips our mental faculties of all their life and vigor. When Our Lord came into the world He found it steeped in ignorance. We cannot form any idea of the ignorance that prevailed among men at the time of Our Lord's coming. It might be said that

men did not know anything; they did not know what they were; where they came from, or where they were tending. They simply knew that they were. As well ask a pebble that you pick up on the strand where it came from, or whither it was going, as to inquire of a man in Our Lord's time his origin or his destiny. That poor pebble, rounded by its long travel over oceans' beds, was at last cast up where you found it; but it knows not whence it came; it knows not the deeps it has traveled; it does not know the long way yet before it. Man did not know what he was, any more than the stone; he did not know whence he came, any more than the smooth stone; he did not know what was before him, any more than the little round stone.

Our Saviour came to destroy that ignorance, to dispel that darkness, to introduce light into the world. "He is the Light that enlighteneth the world, and every man that cometh into the world." He is the sun in this moral and intellectual universe. Animals that have been a long time underground, when brought to the surface, are stricken with sudden blindness. They cannot see, and have to be led about as if wholly blind. So Our Saviour's coming into this world lifted us up into the light of day. But He found us blind; and He had to lead us about by the hand. This is why He began to speak to the world in parables. Parables are object lessons, like those we give children in the Kindergarten. Our Lord began with the A, B, C's of theology. He taught the world the first principles, the rudiments of faith; but He said: "The time will come when I will not speak to you in parables, but will tell you plainly of the Father." He said also: "Then it will not be necessary for me to speak for you; it will not be necessary for you to pray in my name; you can speak and pray directly to the Father, because He is your Father, and My Father, and He knows you love Me; and because of that love you bear Me, He loves you and will hear you."

We see here, brethren, the necessity of knowledge in

matters of religion. Man needs knowledge in every walk of life, in every sphere of activity. Man needs to be educated. We find that a man needs education in anything he undertakes. The farmer needs education; the laboring man needs education; the mechanic needs education; the professional man needs education; but if there is any pursuit in life in which education is necessary, it is the pursuit of salvation. Religious education is the most important of all; and theology is the queen of all the sciences. Religion without education necessarily degenerates into fanaticism; and religion that is not constantly urged on by education is a religion without life or progress. Therefore, Our Lord gave His followers a thorough course of religious instruction. He began with the A, B, C's of parables, but He told them He would lead them on: "The time will come," He says, "when I will not speak to you in parables any longer, but will tell you plainly of the Father. I will unfold to you the higher mysteries of religion. I will lead you up to the higher walks of Christian theology. I will bring you nearer and nearer to the eternal verities, when you can see with your own eyes and draw conclusions for yourselves."

Now why did not Our Lord tell the people everything in the beginning? Why did He hold back certain most important revelations? He tells us it was because the people were not able to bear them. Now this ability to bear truth must be always taken into account. Why is it we cannot bear the higher truths of revelation in the beginning? It is for two reasons. The first reason is, that religion is not an acquired knowledge. It is not like arithmetic, or geometry, or algebra, or chemistry, or history. It is not a science attained by study alone. Faith is an infused knowledge; it is a supernatural intuition; it is a divine virtue. Therefore, we have to wait on God. God makes Himself known to us when and as He will. "The spirit breatheth where it listeth," we are told in the Scriptures. Now we

must wait for the Master to move us up from class to class, and from science to science. The other reason is that we must be taught reverence. We must not rush into the sanctuary of divine truth. We must take off our shoes and wash our feet before we enter the temple of divine revelation. We must enter into the sanctuary of God with fear and trembling. In the old law the Levites were told to tremble when coming into the sanctuary of God. And the Bethamites, because they looked irreverently into the Ark of the Covenant, were smitten by God, and fifty thousand of them died of the plague. We must approach God on bended knee. Moses was told, when he approached the burning bush, to take off the shoes from his feet, because the ground on which he stood was holy. So we, coming into the sanctuary of God's truth, must take from our feet the sandals of flesh and blood, and advance on our knees, in fear and trembling; because we are approaching God, who is eternal and uncreated truth.

It was this spirit that was demanded of the believer in the time of Our Lord. It is demanded likewise in our dealings with the Church. Why is it that now we have a more extensive confession of faith than had the Christians in the beginning? In the first age of the Church, all that was necessary for baptism was to accept Christ; to believe in Christ the Son of God. That was the one article of belief, the profession of which made the Christian; that alone. But it was not long, only three hundred and twenty-five years, and that is a short time in the history of the Church, when it became necessary to supplement that original article by a long symbol of faith, which we call the Nicene Creed. Why did not the Church remain where she was in the beginning? Why did she not continue to demand of the people simply an acceptance of Christ, a belief in Jesus the Son of God? Why did she go further and require explicit belief in corollary after corollary? It is simply because the Church had taken the place of Our Lord as the teacher of the world.

And Our Lord began with simple propositions, with parables, and He led His hearers on to the highest planes of Christian knowledge. So the Church, beginning with the A, B, C's of Christianity, has gone on elucidating, developing, explaining, the original communications, until we now have a very long symbol; we are required to believe not only in Jesus Christ, but in the divine maternity of the Blessed Virgin. We are required to accept the procession of the Holy Ghost from the Father and the Son. We are required to believe in the infallibility of the Church; of the sovereign pontiff; the Immaculate Conception; and Catholic dogmas almost too numerous to mention. It is because the Church has been a good teacher; she has made good use of her time, advancing mankind in knowledge; so that the world knows more in the nineteenth century than it did in the first century. But she has not changed, she has not recalled anything she ever taught. Our Saviour taught in parables, and afterwards he spoke plainly of the Father. But he did not recall the parables. The parables are still true. The parables contain the germ of the last word of truth He ever spoke. So the Church has never departed from the first great dogma she proclaimed to the world, the divinity of Jesus Christ. She still maintains that dogma. But she has supplemented and developed that dogma, until today we have our Christian creed, and this Christian creed is the foundation of pure orthodox Christianity. Our Saviour says, "When you shall have learned what I shall tell you, then you can pray, pray in your own name, and pray directly to the Father." Prayer is religion. Prayer is perfection. Everything that we believe leads on to prayer; is a preparation and a preliminary to prayer. All knowledge is simply an introduction to the great volume of prayer. After Our Saviour has told us of Himself and of His Father, and of the Spirit that they both would send into the world, we feel that we are no longer orphans; we have a Father, and we can speak to

Him; and Our Lord says, "Then it will not be necessary for Me to speak for you, or that you should speak in My name, for My Father loveth you." Therefore we find that the development of dogma has always gone on *pari passu* with the development of devotions. Devotions have grown up in the Church that were unknown in the early Church; just as dogmas have developed in modern times that were not specifically known in early ages. But fundamentally and radically all Christian piety has come from the root of the love of man for Christ; and radically and fundamentally all modern Catholic dogma has come from the original belief in the divinity of Jesus Christ. The first devotion of the Church was to the Blessed Mother of God. That is the oldest legacy of piety, the love of the Apostles for the mother of their adorable Master. We are told in the Scriptures that St. John took her for his mother. The second oldest devotion is that to the Cross. St. Paul was devoted to the Cross. He said he loved the Cross; he declared he knew nothing except what he had learned from the Cross; that he "gloried in the Cross of Jesus Christ."

Now, brethren, standing here, we can see where some good men have gone astray. This is considered an age of learned unbelief. People in our day who once had the faith candidly acknowledge that they cannot now believe. And Catholics and Catholic scholars confess that they find it hard to accept all the teachings of the Church, in the face of what criticism has revealed. Perhaps one of the most touching incidents in modern ecclesiastical history is the case of a noted professor of Scripture in the Sorbonne. I read his first articles, and when I came from Europe four years ago, I brought with me all his published writings. He is a good priest; he is a holy man; but he cannot get rid of the notion that the Scriptures contain much that ought to be expurgated. He accepts the Scriptures because the Church does, but he could wish that the Church had revised the Scriptures before

she gave them to us. And it is a question now, whether or not he will submit to the judgment of the Church. Hundreds and thousands of Catholics who know him are praying for him. Let us from this point of view where we now are examine his position. He is afraid that the Scriptures were written by ignorant men; and while he is willing to accept all the truth that they hold, he does not feel bound to accept their ignorant propositions.

It has been seriously asserted by men who believe in the divinity of Christ that He was ignorant for a time—that He did not know until late in life that He was really the Messiah. Oh, what a dangerous position this is to take. Our Lord ignorant! The Apostles ignorant men! and we wise! Who were the Apostles? Whom had they for teacher? The Apostles were men chosen by Our Lord for a special purpose; and when you choose an instrument you have in view the use you are to make of it. When Our Lord chose His Apostles, He chose them to be the teachers of His Gospel, the expounders of His Word; and to that end He gave them a special schooling. No theologian who has ever lived received so thorough a course in theology as did the Apostles. No member of the Sorbonne was ever permitted to sit under such a teacher as the Apostles had. Our Saviour taught them and taught them thoroughly and carefully and persistently. We cannot understand the character of Our Lord, unless we study it as portrayed by St. John. Our Lord was a man brimming over with enthusiasm. He was preaching all the time; he was speaking all the time. He was a man filled with the supreme idea of the necessity of making known the truths of eternity to a perishing world. He spoke to the Apostles; He taught them; He prayed with them. He chided them when they were slow of comprehension and encouraged them when they showed aptitude; and He lived with them in study and prayer for three long years. St. John tells us, after mentioning all that we have in the fourth

Gospel, that if he were to tell us all that Our Saviour said, all the instructions that Our Saviour gave those twelve, the world would not contain the books. Think of that expression coming from the most intellectual of the Apostles. He says, "If I would undertake to write all that the Master said to us, the world would not be able to contain the books."

Do not think for a moment, then, that the Apostles were ignorant men. They had the most thorough course in theology that was ever given to mortal men. They were the most learned in the science of the saints that the world has ever known. They knew more about God and the things of God than men will ever know again this side of God's white throne. And what they have told us is not the whole truth, is not all they knew. What we find in the four Gospels, and in the Epistles, are only sparks thrown out from the volcano of knowledge and love, which is the deposit of faith committed to the Church. To suppose, then, that the Apostles were ignorant men would be a monstrous assumption. St. Paul was added to the Apostles. He was the thirteenth Apostle. He is called the Apostle of the Gentiles. When he was on his way to Damascus to persecute the Christians, he was stricken from his horse and fell to the ground. He saw a light and in the light he saw Jesus Christ. And he said at once: "Lord, what wilt Thou that I do?" He was blind for three days and nights, just as the world was found blind by Our Lord when He came. And when he recovered his sight he did not at once go forth to exercise his apostolic ministry. He tells us that he went into the desert. It is thought that he went to Mt. Sinai, where Moses received the Lord. He remained there three years. Nobody heard of him; his name was not mentioned. He was blotted alike from the memory of the Jews whom he loved and of the Christians, who remembered him only to tremble. Suddenly, after three years, he reappears and becomes a flaming sword of truth. He becomes the "vessel of election;" he

becomes the light of God among the Gentiles. What had he been doing during those three years? He was studying in the school where the other Apostles had studied. He tells us he learned all from Jesus Christ Himself; all that he knew. He was regarded as the theologian among the Apostles; and he tells us he did not get his knowledge from men, but from Jesus Christ Himself.

So, brethren, the twelve Apostles with Paul were three long years in the school of Jesus Christ, under that great Master, when our Blessed Lord "told them plainly of the Father," when he unbosomed Himself and exposed His Sacred Heart. So that, receiving from Him the light and the fire that were to illumine and consume the world, that light which has been blazing ever since, that fire which has been raging ever since, we walk today in that light, and we are vivified by that fire. It is monstrous for any man who has any faith in God to suppose that there are any mistakes in the Scriptures; that the Apostles were ignorant men who knew only a few things well, and who in making known those few things, told a great many false and foolish things.

No; the Catholic Church says: "What they said is true, but only a part of the truth. The least word that the inspired writers uttered, the most insignificant sentence in the Old or the New Testament, is the very truth; although only a glimmering of a greater truth not fully revealed." So you see, brethren, how it comes that we Catholics in the twentieth century are the heirs of the Catholics of the first. We believe no more than they did, but we believe it more explicitly; simply because our faith has received from the Church a more explicit expression. We have the same love for God and Christ that they had. We have not received that love from any other altar than that from which their hearts took fire. It is the same fire that Our Saviour started in the world, and which He would wish to burn to the end of time, unquenched and unquenchable. It is the same truth that

Our Saviour proclaimed, the truth eternal, that is, the same today, yesterday and forever; the truth proclaimed by the early Church, unchanged and unchangeable, the "pillar and ground of truth."

Now, brethren, we are all pupils. We must all learn. The Church takes us by the hand, as Our Lord took the people of His time, and begins with teaching us the rudiments of the catechism. The Church does not intend that we shall stay forever at the catechism; we must advance from the knowledge of the catechism. Our Lord did not intend that the world should know only the parables. She says: "The time will come when I shall speak to you plainly." So the child passes into young manhood or womanhood. Then the Church would like to speak to them more explicitly; to tell them more about God, and more about God's truth; more about herself, and more about themselves, their religion and the great hereafter. Too many Catholics think they graduate when they make their First Communion, and they never learn anything afterwards. They never read a pious book, they never take a Catholic paper; and are not very fond of sermons. The Church wants us to keep on learning. She does not want us to grow up in the Kindergarten and die there. She wants us to step up and go into the higher classes and pass into other branches. She has other things to tell us beside the A, B, C's.

Now, while it is a fact that Catholics, in the aggregate, are the most intelligent people in the world, Catholics individually are very often poorly instructed in their religion. This comes from a too conscious sense of their wealth. They feel they have the truth, and what is the use of troubling themselves investigating it. They know the Church has the truth of God in its entirety; they know the priests of the Church will convey to them the truth as they receive it from the Church. Then why should they trouble themselves learning? In the Middle Ages it was regarded as a sort of degra-

dation to know letters. Men who had money deputed servants to learn; and they used these learned servants to do such work as required a knowledge of letters. It was, for a time, a badge of aristocracy not to be able to read or write. If a man wanted to write a letter, he called for his clerk, dictated a letter, and ran his sword through the paper; that was his signature. In our day Catholics refer you to the Church, to the priest. When asked to explain any dogma of faith or any practice of the Church, they say, "Go to the priest, he will tell you; I don't trouble myself about such things; I don't know." But, I say, this is the result of a consciousness of wealth. We know if we haven't it ourselves we know where to get it. It is said that you never saw a tailor with a good suit of clothes, or a shoemaker with a good pair of shoes; and you might with almost equal truth say you never saw a Catholic who knew his religion very well. But the tailor knows where he can get a good suit of clothes, and the shoemaker knows where he can get a good pair of shoes. So the Catholic knows, whenever he wants to know the truth, all he has to do is to go to the priest.

But that knowledge by proxy won't do. Our Saviour did not come to proclaim the truth to the Church, or to the priests alone; he came to make known the truth to every individual soul. And if this truth does not reach the individual soul, if it is checked in its growth, it bears not the fruit expected of it. We Catholics are heirs to all the truth of God, and we should see that we come into our inheritance. We should love to learn what is true, what is good, what is holy, what is of good report. We should love to learn what God wishes us to know, and what He commissioned His Church and His priesthood to teach the world. We should love our catechism; and when we have passed out of the catechism we should love to read books treating of the faith, treating of theology and the Church, treating of the soul, treating of God in Heaven—because all those things

are ours. And you should not be so very anxious to get away when the priest begins to preach; because the priest is the accredited teacher; he has studied longer than you, and he has never given up his studies. The priest when he comes to preach to you, gives you the result not only of his life's work, but of the special preparation he has made for that particular sermon. Therefore, to feel it irksome, and to wish to escape from the infliction of that teaching, shows an indifference to the truths of God that is saddening to the priest, and may be very disastrous to him who is guilty of it. Remember, then, brethren, that if you want to advance in piety, you must first advance in knowledge. If you would love God more, you must know him better. If you would be perfect in the love of God, you must try to become proficient in His knowledge. And the reason we do not advance in Christian perfection and do not grow in love of God, is simply because we do not want to learn, and do not care to know anything more about God than we know already.

Here we come to the conclusion of the teaching of this morning's Gospel. You have learned the parables; you have passed out of your A, B, C's; you have gone into the Church's sanctuary, having made your First Communion. You must remain under the teaching of the Church all the days of your life. You are in the school of the saints, to learn the science of the saints. Upon your progress in learning will depend your progress in the spiritual life. If you would live with God hereafter in heaven, you must study with the Church, carefully and conscientiously, here on this earth.

(Sunday within the Octave of the Ascension.)

THE CHURCH; A WITNESS FOR CHRIST.

"And you shall give testimony of me, because you are with me from the beginning." (John 15.)

THERE is no second thought with God. What He is, He always was, and always will be. What He does, He has been doing from eternity. He is the same yesterday, today and forever. God is truth, and this divine attribute of immortality attaches to all truth. What is true today was always true. Therefore, in dealing with the things of God we can go back always to the beginning. In describing the coming of Our Blessed Lord, St. John says that the Word made flesh was from the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God." Our Saviour was the Lamb of God sacrificed for men; but that lamb was "slain from the beginning of the world." Our Saviour, arguing with the Jews on one occasion, charged them with unbelief, and told them that they would die in their sins. And resenting this harsh judgment, they asked Him who He was; and He said, "I am the Beginning who speak to you." He is the Beginning. And three times in the Apocalypse St. John speaks of Our Lord as the "Alpha and Omega—the beginning and the end." God calls Job to account and says: "Where wert thou when I laid the foundations of the earth?"

In today's Gospel Our Lord tells us that we should be witnesses to Him because we were with Him from the beginning. A witness must either have seen or heard that to which he testifies; and Our Lord qualifies us as competent witnesses, when He says, "You have been with Me from the beginning, and you shall testify of Me." How can we testify to Our Lord, we who live nineteen hundred years after His time? He tells us. When St. Luke begins his Gospel he says

that he does not speak of his own personal knowledge, but that he received what he committed to writing "from those who were eye-witnesses and ministers of Christ." When Our Lord appeared to His Apostles after His resurrection, He found some inclined to doubt the truth of that great mystery; and we are told in the Gospel of the Ascension that He upbraided them because they did not believe what had been told them by those who had visited the garden and found the tomb empty. Our Lord had His disciples with Him during all His public life. He says of Himself that He did nothing in secret. Everything He did and said was done and said in the open. He took His disciples into His confidence, and made known to them the whole counsel of God. The Apostles were made thoroughly acquainted with Our Saviour and His mission, before He closed His earthly career on Ascension Thursday. Therefore, the Apostles were certainly competent witnesses; they could testify because they had seen and heard. And He told them to go into the whole world and preach this, His Gospel, to every creature. They were to be his witnesses before men.

But the Apostles died; and as witnesses they could not be called into court again. Yet the court was still in session. Our Saviour was still on trial. He was tried by the Jewish people and under the Jewish law; and by that people, and under their law, He was convicted and executed. But He died once only; He will die no more; "death will have no more dominion over Him." Victor over death, He has appealed from that unjust verdict; He has appealed to the great high court of the world; He has appealed to future ages; and has demanded of them a reversal of that unjust judgment pronounced upon Him by the Synagogue. And to this high court of justice He has summoned us to appear as witnesses for Him. "The Holy Ghost," He says, "whom the Father will send in my name, will bear witness of me. The great Church which I have founded will bear witness to me. But

you, too, will be individually witnesses, because you have been with me from the beginning." The Apostles were with Him; but how can He state that we were with Him from the beginning? He says, "I will be with you all days, even to the end of the world." Christ is with us; He is in His Church; He lives and acts in His Church. When St. Paul persecuted the Christians in Jerusalem, and was on his way to persecute them in Damascus, he was stopped and asked why he persisted in persecuting Christ. "Saul, why persecutest thou me?" The Church is the mystical body of Christ; He lives and animates that body; He is present in it just as much as our soul is present in our physical frames. Therefore, He is with us always; we are with Him; and for that reason we are qualified to be witnesses in His cause; because we are with Him and have been with Him from the beginning.

But how were we with Christ from the beginning? In the first place our faith, all the dogmas of our holy religion, are from the beginning. Everything that the Apostles taught and believed, the Church still teaches, and we believe. There has been no change in the deposit of faith. What was true in Our Saviour's time, is true today; and what the martyrs died for in the first century, Catholics are ready to die for in the twentieth century. There are no new truths revealed. What we have in the Scriptures was true at the time these Scriptures were written; and what was true then is true now. Any line of the Old or New Testament that has been inspired and accepted by the Church as the revelation of God in the first age, is worshiped as the inspired revelation of God in our age. It was true then, in the beginning of the Church; it is true now. And not only is this true of the written word, but it is true of tradition. All those teachings and beliefs that have come down to us have come down from the beginning. The Christians believed before the New Testament was written; they believed independently of the New Testatment. There was not a line of the New

Testament written when Stephen, the first martyr, sealed his Christian faith with his blood, and dying said: "I see the heavens open, and the Son of Man sitting at the right hand of God." There was not a line of the New Testament written when James, the first Bishop of Jerusalem, one of the Apostles, laid down His life for Christ. The living and life-giving faith of Christ was committed to the living Church and preserved by her and handed down to us as a sacred tradition. The Church was soon scattered and appeared in the four quarters of the globe. In a very short time new questions arose, and fierce disputes threatened division in the Church. What did the Church do? She gathered herself together; she summoned the Bishops from the ends of the earth and in solemn council she asked them to testify to what was the faith of the people among whom they lived. The first council of Jerusalem, the first general council of the Church, and all subsequent councils, have been simply high courts of enquiry; when witnesses were summoned from all corners of the earth and made to testify as to the faith of the people among whom they lived. That is the meaning of a general council. The last council at the Vatican was of the same character. The eleven hundred Bishops came together, and each in his turn testified to what was the faith of the Church he represented and of the people among whom he labored. And the faith of the whole Church is the faith of the Church of all ages. It is the faith of the Apostles, and the truth of Christ, and we proclaim it Catholic. We are witnesses of the words of Christ; for in hearing the Apostles and their successors, the Bishops and priests of the Church, we hear His very words. "He who heareth you, heareth me," says Our Lord. We who hear the Church are ear-witnesses of Christ.

So, brethren, what we believe today is from the beginning of Christianity. Our faith and practices come down from the apostolic ages; from the days of Peter and Paul;

come to us from the lips and the heart of Jesus Christ. They are our sole property, the deposit that the God-man left to His Church, to become her indefensible dower. And not only is this true of the faith of the Church, but it is true of the power of the Church, the administrative functions of the Church. The same life that animated her in the beginning, continues to animate her still. It is not the power of man, but the power of God; and those who are ministers of the Church exercise simply the power that God has given them. We are all children of Adam; we are all cousins; every one of us can trace his descent up to the first man. If there were a break in that descent, in the case of anyone present, he would not be here; if there is a single soul here today, who cannot trace an unbroken line of succession up to Adam, the man God created in Paradise, he is not; he is not existent. The fact that he is, is palpable proof that he can trace his unbroken descent up to Adam.

And what is true of our natural descent, is true of the ministerial descent of every parish priest in the Catholic Church. He can trace his ministerial, sacerdotal lineage to Christ, or he is no priest. The Catholic Church is a net work of electric wires, and every wire is surcharged with pentecostal energy; and every priest can trace his power by unbroken line up to the chamber where Jesus Christ ordained his twelve Apostles. And if he cannot do that, he is not a priest. So that the power and the authority of the Church "are from the beginning." The Church was from the beginning a complete society, a perfect organization, independent in everything, and capable of managing its own affairs. Men have built churches on the plan of the Church of Jesus Christ; they have organized ministries on the plan of the Christian ministry. They are very good counterfeits; very good copies, perhaps. But the Church is a living Church; Christ is the animating principle of a vital organization. "I will be with you all days, even to the end of time." We not only claim

a similarity with the Church which Jesus Christ founded, but an identity; we not only claim similarity with the apostolic ministry which Christ established, but an absolute identity. The same power which I exercise with my consecrated right hand, was exercised by Peter, Paul and the other Apostles; the same power by which I administer the sacraments is the power which the Apostles and their successors for nineteen hundred years in the Church have been exercising. It is not of yesterday, or the day before; it is from the beginning. So that not only the teachings of the Church, but the powers and sacraments of the Church are "from the beginning."

And, brethren, that is not all. There is an historic identity. We have never hidden our light under a bushel; we have never sought the cover of darkness; as Christ did everything in the open, the Church has stood in the open. In the days of the persecutions she stood before the world, and in the open has gone singing to her doom. If she went down in the catacombs, it was that she might pray unmolested, and not that she might hide from the gaze of men. And from the planting of Christianity in every land to the present day, you can read the unbroken story; you can trace church linked to church, organization bound to organization; the power of the faith preserved, and the authority of Christ intact; so that the Church of that land today is a vital continuity of the Church of the day when its Apostle first appeared to preach to its people Christ and Him crucified.

People will tell you that the Catholic Church is only a vast pretense. Men will go to Jerusalem and say: "Why, you Catholics are all mistaken; where you have built the Church of the Holy Sepulchre is not the spot where Christ was buried; where you have marked the spot of the crucifixion is not the place where He died. They will give you charts and learned disquisitions to prove that the Catholics

are mistaken as to the identity of the holy places. They go to Rome and tell you that all the Catholics of Rome are mistaken. While some will say that where we have marked the spot of Peter and Paul's martyrdom, no such event ever took place at all, others will deny that Peter ever was in Rome. We answer: "We were there from the beginning. We were on Calvary when Christ died, and we know the very spot that received the last drops of his precious blood. We were in the garden when Christ was buried, and we know the very tomb that received Him. We were there then, and we have never left the hallowed spot; and we saw the huge stone rolled away, and we know today where the tomb stood. We were there then, and we have never left the spot since. With the clinging love of the Christian for his Master, we have stood by that tomb and kept holy watch there twenty centuries. We have never taken our eyes from the spot. Three hundred years after Our Saviour died, St. Helena, the mother of Constantine, went to Jerusalem and the Catholic people of Jerusalem led her to the very spot where the tragedy of Good Friday was enacted. "There is the spot," they told her. But on that spot there was erected a temple to Venus—the last place in the world you would look for the relics of the crucifixion—a place dedicated to the obscene worship of Venus. But the Catholics said: "Pay no attention to that temple; there is where Christ died; and there is where the Cross stood." Helena called the diggers and they dug down on that very spot, and there, sure enough, they found the three crosses; and there was also the inscription written by the Jews, "Jesus of Nazareth, King of the Jews." Not knowing to which cross this belonged, they sent for the bishop. He said: "They have been buried there these three hundred years. I don't know on which of them the price of our redemption hung." But he took the three crosses to a hospital and touched a sick woman with them. The touch of two had no effect, but the moment the third

one touched her, she was cured. And they put the inscription of Pontius Pilate on that cross, took it reverently to Rome, and it is in Rome today. Around it they have built the magnificent Church, called the Church of the Holy Cross in Jerusalem.

They will tell you we do not know where Peter and Paul were buried. We can take them and show them the very spot where Peter was crucified and Paul executed; because we have never taken our eyes off that sacred place. For nineteen hundred years the cubiculars of St. Peter have kept guard at the tombs. For nineteen hundred years we have kept holy vigil at those sacred places; and we know when we say: "There Peter ended his earthly career." And it is not merely a matter of stolid historic truth. Our hearts and minds are there with the apostolic sleepers. When they attempted to wrest the holy places from the custody of the Church, we invoked the mighty Crusades. You all know the history of the Crusades and the oceans of blood shed by Christians to wrest the holy places of Jerusalem from the clutches of the infidel. And when the Church had marked the resting place of her first Pope, Peter, she built the great Temple of St. Peter upon the spot. That was the occasion of the Reformation. The Church, in order to preserve the sacred character of the spot where Christ died, sacrificed the lives of millions of her children; and to honor the place of the martyrdom of the first two bishops of Rome and erect upon it a monument worthy of the Prince of the Apostles, she built St. Peter's. That first of temples cost the allegiance of several nations of Europe. We are children of the martyrs and heirs of their faith. They say, "Scratch a Russian, and you will find a Tartar." You can as well say, "Scratch an Irishman and you will find a Catholic; scratch a Frenchman and you will find a Catholic; scratch a German and you will find a Catholic." Everywhere in the Church you will find that absolute identity of Catholic faith and Catho-

lic profession. It is the same Church, the same religion, the same creed, whose long arms stretch across the centuries, whose mighty frame throbs with the abiding spirit of Jesus Christ.

"You shall be witnesses of Me," says Our Lord, "because you were with Me from the beginning." Let us be true witnesses. Let us testify to the truth. Our Saviour was condemned once and put to death by false and perjured testimony. He has appealed to the high court of the Gentile nations. The case is opened again, and we must now bear testimony. The court is now in session. We are witnesses, and we must testify one way or the other. We as Catholics should bear testimony favorable to Christ. If we are not with Him, we are against Him. That shows our awful responsibility. We have the faith once delivered to the saints; we profess the Catholic apostolic faith; the faith of the Church from the beginning. What was always, what was by all men, what was everywhere the faith of Christ, is our faith.

But we must supplement the testimony of our lips with the testimony of our lives. The world will not take our oral testimony unless we confirm it by our daily conduct. When we put a man on the stand we make him take an oath to tell the truth. Christians are not made to take an oath, but the world looks to them to confirm their oral testimony by living it out in their lives. There were witnesses who perjured themselves on the first trial of Our Lord; and there are false witnesses among Catholics who perjure themselves, renounce the faith and give testimony against Christ and His Church. Oh, brethren, let us not be guilty of this Deicide! Oh, let us not have any part in the betrayal by Judas or the murder by Pontius Pilate. Let us tell the truth as we know it, and as it has come down to us from the beginning. But let us, above all, confirm that truth by our lives, by our Christian conduct; so the

world may have before it a demonstration of the truth of that undying faith that animates every Christian soul; of that faith that has come down to us from the days of the Apostles; that faith that Jesus Christ brought from Heaven to the world, and that he commissioned the Apostles to make known to every creature. Oh, having been taught from the beginning, being the heirs of a treasure that has come down from the beginning, being with Christ from the beginning, let us joyfully, cheerfully and truthfully witness for Him among men, that He may witness for us before His Father in Heaven.

(Pentecost or Whit-Sunday.)

TRUTH AND RIGHT ARE ETERNAL.

"The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things." (John 14.)

WE do not know each other; nor do we know ourselves. Life is full of mystery. According to pagan philosophy, the highest knowledge is to know oneself. We know what we have done; but we know not what we may do; and while we know what we have done, we do not always know exactly why we did it. The springs of our thoughts and our motives are all, more or less, hidden. There is always a reason for every rational act; but there is a reason behind that reason, and another reason still behind that; and only in the ultimate reason is there really the motive of our action. And that ultimate reason is frequently beyond our ken.

It is a singular fact, that the plainest truths are the most difficult to explain. We get to understand a thing by comparing it with something we already know. When we would teach something that our pupil does not know, we compare it with that which he does know, and from com-

parison he may learn something of the new truth we would inculcate. Now, there are fundamental truths, primary truths, than which there are none more simple; therefore they are inexplicable. Everybody understands them, but no one can explain them, simply because, being primary, being the first things knowable, there is nothing more known which we could use to elucidate them. That is the reason why we cannot explain the simplest elements of truth. Some philosophers will tell us that these truths are born in us, they are part of our natural equipment. Others will say that they are direct emanations from the infinite wisdom, which is God. Others will offer still other explanations; but the question has never yet been satisfactorily explained. The great difficulty that confronts the philosopher is still to account for the origin of our ideas.

Now, this is not only true of our intellectual conceptions, but it is likewise true of our moral perceptions. The simplest truths in morality are those which are most difficult to explain. Take, for instance, the very idea of right and wrong. Everybody is supposed to know the difference between the two. A man who does not know the difference between right and wrong is not considered a responsible being. All penal laws, all moral codes, are based upon the assumption that every rational man knows the difference between right and wrong, good and evil. If you can prove that a man does not know such difference, you cannot punish him, no matter what he does. The man is not responsible. He is insane, and instead of putting him in jail you put him in a lunatic asylum.

Yet, it is the hardest thing in the world to explain the differentiating principle of right and wrong. We all know it, but we cannot explain it. Why is this thing right and that thing wrong? By what principle do we call one act good and another bad? It seems very simple; but it is a very difficult thing to explain. Some will tell you that a thing is good when it is useful; that utility is the test; that utility is

the law which determines the goodness or badness of an act. Now, this will not do; because a thing may be very useful and be absolutely devoid of moral character. A sewing machine is very useful; but what morality is there in a sewing machine? A piece of heavy artillery may be very useful in time of war; but what morality is there in a cannon? Utility cannot be the law by which we are to determine what is good and what is evil; what is right and what is wrong. Others will say that goodness is anything that promotes pleasure. This is a very uncertain rule, and frequently worthless, because we do not always know what will give pleasure. What is pleasure for one man is pain for another. They say, "What is one man's meat is another man's poison." Do our best to please, we do not always succeed. Therefore this rule will not always apply. What is right is often what displeases; what is wrong is often what causes pleasure. Others tell you that the law of right is obedience to duty; what is wrong is a betrayal of trust, and an infraction of law. But what is duty? What is law? We do not all think alike. We are not under the same obligations. Every state of life has its own peculiar duties, and every human being is in a certain sense a law unto himself, being subject to his own conscience. Therefore, if we make this the test of moral rectitude, every man will be the author of his own morality. There will be no such thing as absolute righteousness. There will be no such thing as a system of morals, and no such thing as absolute right and absolute wrong.

The greatest writers of the present day halt and confess themselves puzzled when they seek to define the nature of morality. As it is difficult for us to explain why we know that the things we see and perceive through our senses are really existent outside of ourselves, and are not mere figments of the brain, things of the mind, so we know that certain things are right and certain things are wrong, though we cannot explain the truth to ourselves; and we ask no one

to explain it for us. Our mind is enlightened from on high. God gives us the first elements of knowledge. We see things in a certain way in God and in the light of God. Outside the light of God which enlighteneth every man who cometh into the world, we cannot explain or understand the primary elements of knowledge; so likewise we know what is right and what is wrong, not through any reasoning, not by any process of argument, because our conscience never argues; it always has its judgment made up. Every act is right or wrong, according to the ready verdict of conscience, which is always practical, and never theoretical. If you ask me why I know I see you before me, I tell you I know it. If you ask me why I know a certain thing is wrong, I tell you I know it. Conscience is a formed judgment. It is a judgment made up, ready for use at all times, as the emergency arises. So the primary elements of thought are always present, through and in the light that never departs from our souls. We see everything that is right and holy in God. Therefore, in a final analysis, what is true is good, and what is good is true; God is eternal truth; God is infinite holiness.

Now, from this we can arrive at a better understanding of the question before us. As we see things in God, so our hearts live in God. The mind is irresistibly drawn to truth; the heart is irresistibly drawn to goodness. The mind cannot reject the truth; the heart cannot reject what is good; for goodness and truth are objectively the same. There is infinite truth and infinite goodness in God; therefore man is necessarily drawn to God by his mind and his heart, and true religion is to believe in God with the whole mind and to serve Him with the whole heart. Faith is to accept God as He presents Himself to our intelligence; righteousness is to cleave to that same God as He presents Himself to our hearts. Therefore, that which is good in us is of God; that act of ours is the good that God actuates. We can do no good act of ourselves, as we can perceive no truth outside of God.

God acts in us and through us; and it is God's act in us that is good, not ours. Everything that we do ourselves is of no value, has no moral worth. It is only what God does in us that is good and right. God acts through us. His truth is in us. His grace is with us; that truth is life; that grace is activity. A divine agency works in us; and it is the work of this divine agency in us that is good. When the young man called Our Lord good, he answered: "There is no one good but God." And this is absolutely true. There is no one good but God. No man is good; no human act is good; no thought of man, no emotion of the human heart is good. Only God is good, and only that in man is good which is of God.

Now, brethren, from this you see that our true aim in living should be simply to become unresisting instruments in the hands of God. He is the worker. As David said, "I have become like an ox in Thy hands," a poor, unthinking ox, who goes where he is driven or led, and labors while life and strength remain. And it is only in this way that we can accomplish anything good, anything deserving of God's recompense, by simply surrendering ourselves to God's guidance and allowing him to do everything, and to think everything that we do or think. St. Paul expresses this beautifully in language which cannot be understood except in the light of this truth. He says: "I live now no longer as Paul. I no longer live myself, but Christ lives in me. My life is Christ's, and for me to live is Christ, and to die is gain." Unless we put on Christ, unless God becomes absolute master of our mind and of our heart, we can do nothing really good. This is the plain teaching of the Catechism, and at the same time it is the sublimest theology. St. Paul says that we can do nothing of ourselves, that we cannot even speak the name of Jesus Christ without the grace of God, without the spirit of God, the Holy Spirit; and any act of ours that is not the result of divine inspiration and agency is an act absolutely

valueless. A man is always thinking, he is always doing something in the course of his life. Life here on earth, the history of one man, would fill many volumes. Every holy life would make a long and interesting epic poem. But at the last day, when we stand before the bar of justice, and all our thoughts, all our acts, and all our words will be called up and judgment passed upon them all, only those acts will be pure and good that God did in and through us. Those acts we did ourselves, all those deeds, all those words, that we did, prompted by personal feeling or interest, and we could therefore call our own, will be declared of no value, if not actually deserving of reprobation. This is a most important truth, brethren; one which we must take home to ourselves. Unless we are led by the Spirit of God in all we do, we are wasting our time and energy. Unless we are influenced in all we do and say by the grace of God, we speak and act in vain.

This, brethren, I think is quite intelligible. But if you would better understand it, I would refer you to the history of the Church. The Church is the mystical Christ. She comes nearer to Him in her life than it is possible for any one of us to come. She lives His life so closely that she is almost identical with Him. When the Church came together for the first time in Jerusalem, and the Apostles held their first deliberative session, they began proceedings with prayer for guidance. They began by invoking the Holy Ghost. They asked God to direct them, and when they finally arrived at a conclusion, they thus enunciated their judgment, as we read in the Acts of the Apostles: "It has pleased the Holy Ghost and us." It has pleased the Holy Ghost, the illuminating spirit of God, and it has pleased us. And from that first deliberative assembly of the Church of God to the General Council of the Vatican, every national and every provincial council, nay, every diocesan synod, has always been opened with a prayer for the direction of the Holy Ghost. The

assembled Fathers always went down on their knees and recited, *"Veni, Sanctus Spiritus,"* "Come, Holy Ghost, and enlighten the minds and hearts of Thy people." Every time the priest enters the pulpit to preach the word of God to the people, *"Veni, Sanctus Spiritus"* is recited or sung, that the Spirit of God may descend upon the congregation and enlighten their minds to receive the word of truth. Not only in the general assemblies of the Church, in her public parliaments, but every time she prays, every time a number of her children go on their knees together, they begin their devotions by the *"Veni, Sanctus Spiritus"* "Come, Holy Ghost, enlighten the minds and hearts of Thy servants." Every time in our colleges that a class is opened, the professor and students go on their knees and recite the *"Veni, Sanctus Spiritus."* During long years the levite lives in the theological college, daily devoting himself to the study of that great science of God; but every time he enters the class room he goes down on his knees and recites the *"Veni, Sanctus Spiritus,"* that God may enlighten his mind to see the truth. It matters not how numerous the assembly, it matters not what renown the assembled doctors may possess, from the Pope down to the humblest theological student, from the General Council down to the monthly meeting of the Bishop's Council, all ecclesiastics must follow the same practice, and before attempting anything for God or God's Church, they must ask the guidance of the Spirit of God; they must call for assistance from on high; they must pray for light to guide their minds and grace to move their hearts. This, brethren, will show us our duty. As the Church does nothing without invoking the assistance and guidance of the Spirit of God, so we, poor, weak mortals that we are, should never attempt anything without asking the assistance of God, the grace of God, the light and guidance of the Spirit of God.

We are talking evermore, and that member, the tongue, is never idle. From morning until night we talk. Oh, let

us remember that we shall have to give an account for every idle word that that tongue speaks; and every word is idle which is not prompted by the Spirit of God. We are always doing something or planning something. This is a hard world to live in. We have to struggle to make ends meet, and we are confronted with difficulties and obstacles on every hand. We must labor, therefore, and struggle. But let us remember that any act of ours that is not prompted by the Spirit of God, any act of ours that God does not do in us, is, to say the least, idle, and may be sinful. Therefore, we should ever strive to keep the Spirit of God within us. If that Spirit is not in us, we are dead. There is no divine life in our souls. Our acts are the acts of a dead man; our words, our thoughts and our deeds are dead.

Now, we are not always guided by the Spirit of God. Let us be honest with ourselves, and admit that very stubborn truth. We are seldom guided entirely by the Spirit of God. We are, in fact, nearly always guided by our own personal spirit. Every one of us is, more or less, selfish, and some are entirely so. When the Apostles on one occasion were driven out of a city, they manifested indignation, and demanded of Our Lord that fire be brought down from Heaven to consume those people who had refused to receive them. Our Lord said: "You do not know of what spirit you are." Theirs was the spirit of man; theirs was the spirit of human reasoning; theirs was the spirit of human pique and pride. What they desired done might be a good act if it had been prompted by the proper spirit; but as it was, it was an act that Our Saviour severely reprobated. "You do not know of what spirit you are." We are called upon constantly to act. We must act. We are born for society, we must live with others; and our relations with others constantly bring us into contact and association with them. Now, why is it that we do not love each other? Why is it that Christians and Catholics are not all united in the bands of charity

as they are in those of faith? Why is it that people outside of the Church cannot see more love among Catholics than among people who have no religion at all? It is because Catholics have not always the spirit of the Catholic Church. They are not always animated by the loving spirit of Jesus Christ. They are selfish, and selfishness is always and everywhere hateful. They are unjust, and injustice always leads to strife. If Catholics in their judgments of each other were always prompted by the Spirit of God, our association would be always pleasant. We would love to meet each other both in the Church and out of the Church; on the streets and in our homes; and intercourse would be instinct with all the social amenities as well as with Christian charity. But because our judgments are not prompted by the Spirit of God, because they are prompted by a spirit of malice, envy and ill-will, and all uncharitableness, Catholics often look upon their fellow Catholics as their enemies, and are on their guard against them. Malice is met with malice, and selfishness with selfishness, pride with pride; and the Spirit of God has no power or influence over our hearts. Let me say again, that any act of ours, any word of ours, any thought of ours, that is not at the same time the word, thought or act of God, is, to say the least, valueless.

Now, God would like to act through us; He would like to make us instruments in his hands to the accomplishment of his designs. An instrument never quarrels with the hand which employs it. The hammer always strikes where the hand that moves it directs it. A tool is absolutely in the power of the man who uses it. And God will use us as tools, as instruments. It is only by so using us that He can accomplish through us the benign purposes He has in view.

God in His action through us meets with obstacles. Our Saviour tells us that the first and most insurmountable obstacle in the way of God is the "spirit of the world." The spirit of the world is the enemy of the Spirit of God. When

He prays the Father to send His Spirit unto His Apostles, He assures Him that "they are not of this world." "Send them Thy Spirit, confirm them in truth, because they are not of this world." The most potent enemy that Christ had to encounter in the salvation of mankind was this worldly spirit. The greatest enemy the Church has to confront it is this same worldly spirit. The greatest enemy of Catholic morality is this worldly spirit. And Catholics themselves are full of it. What is this worldly spirit? It is in the first place, the love of gain, the love of lucre, the love of the corruptible things of this world. And Catholics are just as avaricious as other people. They love money, as other people, and will go just as far as other people to obtain it. The spirit of the world is a spirit of pride, ambition, emulation. It is a spirit that would raise itself above others, and drag others down in order to rise on their ruins. It is a dishonest spirit. It is a spirit that holds up false scales and uses false measures. It is an unfair and self-seeking spirit, and as such most opposed to the just and holy Spirit of God. And we Catholics are just as ambitious, just as fond of show, just as much influenced by worldly considerations, just as anxious to shine in the eyes of man as others are. Oh, how sad that this should be true! It is because of this spirit of the world that we find so little progress towards perfection among the children of the Church. Why do we not love God more as we grow older? Why are we not more observant of the laws of the Church as the years roll by? Why are we not less attached to the things of earth and more attached to the things of eternity as we near the grave? It is because of this spirit of the world that is still strong upon us; because of this obstacle to God, this check. His weapons fall short, His power is neutralized, and we remain stationary instead of going forward.

Another great obstacle in the way of God in His dealing with souls, is sin. God will not dwell in a sinful soul. He

says Himself: "My Spirit will not dwell in man, because he is flesh." St. Paul tells us that the flesh has concupiscence against the spirit, and the spirit has concupiscence against the flesh; for, he says: "These two are contrary one to the other." The spirit of flesh is contrary to the Spirit of God, and the Spirit of God will not dwell in a soul dominated by the spirit of evil. Therefore, brethren, mortal sin is death to the soul. It is spiritual suicide. A man in mortal sin can perform no good act. No matter what he may do or suffer, or for what purposes or motives he may do or suffer, his acts are valueless and have no possible bearing upon his eternal destiny—simply because he is dead and his acts are the acts of a dead man. The Spirit of God is not in him; he is a corpse; and because God is not in him and does not act in him, therefore his acts are of no value and have no worth in His sight.

Now you see the awful responsibility that rests upon us. We not only must have the Spirit of God in us, but that Spirit must direct, guide and influence all our thoughts, words and actions; otherwise they are of no value. We must see that the Spirit of God meets with no obstacles in its career in us. We must remove all stumbling blocks from the way of God and give Him an open field. Above all, we must see that the spirit of the flesh is put into subjection; that the soul is free from the thralldom of sin; that we preserve ourselves from the awful condition of moral death, which is brought about by the commission of any grave transgression.

This is beautifully illustrated in the event which we are celebrating today. Our Saviour left this earth on Ascension Thursday. The Apostles had been three years in His college. During forty days preceding they had received direct instructions from Him in His risen state. After He rose from the tomb He remained with them forty days, "speaking to them and teaching them about the Kingdom of God," as we are told in the Acts of the Apostles. The

Apostles were anxious to go forth in the world and proclaim the Gospel. Never were men better equipped for their work; but Our Saviour said: "Do not stir, do not move from this room until you receive the Spirit of God promised you from the Father." And for ten days and ten nights they remained in prayer, not moving, not quitting that sacred enclosure. And on the fiftieth day the Holy Ghost came down upon them in the form of fiery tongues and filled them all with the new Spirit, the Spirit of God; and they went forth breathing flame. And during their short life-time they set the whole world ablaze.

We all of us have received that same Spirit in confirmation. That Spirit is ours; it belongs to us. He is as much ours as is Our Father in Heaven. We must live out that Spirit; we must serve God under the guidance and direction of that Spirit. We must all go into the world to do the work of God in the world; and to do it properly we must do it in God's way and under the guidance of God's own Spirit.

This, brethren, is the duty of all; but above all, is it the duty of the clergy. If they would be of any service to the people, they must be filled with the Spirit of God. They must be at one with the Church. Their language must be the language of the Church. Their judgments must be the judgments of the Church. Their teachings must be the teachings of the Church. But, above all, their spirit must be the spirit of the Church. St. Paul tells us that the Spirit of God is a consoler; and he says: "He consoles us in all our tribulations, that we may be able to console them who are in trouble." This Spirit of God consoles the Church. That same Spirit consoles every true priest; consoles him in all his troubles, in all his tribulations. It sustains him, because he knows that the Spirit of God must in the end prevail; that the Word of God must be accomplished; that the Church of God cannot fail; that the Word of God cannot pass away, though the pillars of the heavens should fall. And actuated

by this feeling of confidence he can go among the people and console them, making them sharers in his own invincible, triumphant spirit. And that is why the visit of the priest to the Catholic home is always welcome. The people think every time they look into his face they receive a benediction. The spirit of the priesthood is a Spirit of God; and it blesses wherever it goes. That is why the children of the Church love the clergy; because the clergy give to them what the world cannot give or take away, that peace of conscience, that peace of the soul, that joy which comes from the work of God well done. Remember, brethren, you depend upon the clergy. God's work was not complete until He had sent the Holy Ghost to the Apostles; and through the Apostles He converted the world. It is through the priests that the world is enlightened; through the priests that men are brought from darkness to light; through the priests mankind is brought from death to life; through the priests souls are led from time to eternity and from earth to Heaven. The priest first sanctifies himself, and then he is able to sanctify others. The priest draws the comfort and consolation of religion from their fountain in God on high, and from his own overflowing heart go out comfort and consolation to the people.

Now, brethren, you see what it means to live the life of a Christian and a Catholic. It means to be animated by the Spirit of the Holy Ghost, which is the Spirit of God's Church. It means to live not our own life, but the life of Jesus Christ. It means not to act through man's faith, hope and judgment; but to act by the faith, judgment and grace of Jesus Christ. Therefore, every morning before you go to the work of the day, look carefully at the little prayer that is first among your morning prayers, and say with all your heart, with all the faith that your sense of your responsibility can inspire: "Oh, Holy Ghost, Spirit of God, come and dwell in my mind; move my heart, direct me, lead me

during this day to do the holy will of God; to act under Thy guidance and control, to become Thy meek, mute instrument, to become a mere ox in Thy hands; so that when the day is done and I come to gather the sheaves of the day's labors, I may have only good acts, good words and good deeds to garner, words and acts inspired by God, actuated by God and carried out by God's grace." In this way, brethren, God will be everything with us; will be the beginning and end of our lives; and doing all for God, He will become our all.

(Trinity Sunday.)

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

"Go teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Ghost." (Matt. 28.)

WHEN Our Saviour sent His Apostles into the world, He commissioned them to found an empire; and this empire was to embrace all nations and endure to the end of time.

The world has seen the rise and fall of many great kingdoms. We have had the great Egyptian empire, followed by the Assyrian empire; the Babylonian empire and the empire of the Medes and Persians, and the empire of Phœnicia, and the empires of Greece and of Rome. The world has witnessed the rise and fall of many great dynasties. We know when they rose, we know by whom founded, and we know when and how most of them fell.

This empire which the Apostles were commissioned to found is not an empire of one people or of one nation. It is a universal empire, the first the world ever saw. "Go," says Our Lord, "teach all nations." They were sent not

merely to individuals, or to peoples of one tongue; they were sent to all the nations. The nations were to be their pupils, and the nations were to learn truth from their mouth. This great empire was to be founded on truth and righteous principles; on justice and morality. They were told to go, and not only to teach all nations, but to command them to observe whatever they had been commanded to do. The nations were not only to be pupils of the Apostles, but they were to be their subjects; they were not only to receive the truth from their lips, but they were to submit to the authority of the Great God whose vicegerents they were. And this empire, founded on truth and justice, and embracing all the nations of the world, was to endure forever. "I will be with you all days, even to the consummation of the world." There was, in very truth an empire; an universal empire founded on the principles of eternal and immutable right; resting on laws of truth and justice; exercising on earth the power and authority of God in Heaven; sanctioned by God, supported by God and guaranteed by God from decay. And this great empire was to be founded in the name of the Triune God. "Go," says the Lord, "teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This great, world-wide, eternal empire was to be inaugurated in the name of the Blessed Trinity. A new name to rule by was pronounced in the world. Not only was truth to be promulgated and justice reaffirmed, but the authority of the Triune God was to be restored in the world. The world had before been ruled by men; the will of men had been for four thousand years the one absolute law which governed mankind. Men acted either in their own name, if they were kings, or in the name of kings if they were princes. There was no name, law or authority outside the confines of this earthly globe that was known or recognized among men.

Our Saviour came to bring back a banished truth from Heaven. "He was the light which enlighteneth every human intellect that comes into the world." He came to announce and proclaim the truth that "was in the beginning, is now, and ever shall be;" to bring back to men the lost knowledge they once possessed, and to restore here on earth the lapsed reign of the God of Heaven and Earth. Therefore, standing on the threshold of eternity, from the steps of God's eternal throne, He told His Apostles: "Go into the whole world, preach this Gospel to every creature; teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

And thus it has come about that we have now the Kingdom of God on earth. The Apostles went forth in the name of God. They made conquests in the name of God. They proclaimed the Gospel in the name of God. And they made the nations bend to the yoke of the Gospel in the name of God.

Nations and peoples were to be introduced into this great empire; but as individuals, and, one by one, and by most solemn and significant of ceremonies, were they to be introduced. Teach this Gospel to every creature; baptize each one; pour upon the head of each believer the waters of regeneration, that he may be born again of the Holy Ghost and truth, in the name of the Father, and of the Son, and of the Holy Ghost. And coupled with this original injunction of teaching the nations was that subsidiary direction: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."

While this empire of God was to be an empire of truth and justice, it was something more. After illuminating the human mind, the Apostles were to descend into the human heart and purify it. Therefore they were charged with the further duty of binding and loosing, and of forgiving or retaining the sins of men. But in exercising these awful powers conferred on them by Jesus Christ, they openly

acknowledged themselves as mere vicegerents, moral instruments in the hands of God. They went into the whole world. They heard the confessions of the people; they exercised the power of the keys to open and shut; to forgive and to retain the sins of men; but in the exercise of that authority they acted always and only in the name of God. If they lifted their hands over the people to absolve them from their sins, it was always "in the name of the Father, and of the Son, and of the Holy Ghost." If they exercised the rightful authority which St. Paul used, if they invoked the terrors of Heaven to smite the disobedient brother, it was always "in the name of the Father, and of the Son, and of the Holy Ghost." If they strengthened the hearts of the believing people by bestowing upon them that greatest gift of God, His own Holy Spirit, if they imposed hands upon the people either in confirmation or Holy Orders, the power they exercised, the prerogatives they claimed were always the power and prerogatives of God; and they used both "in the name of the Father, and of the Son, and of the Holy Ghost." If they fed the people with the bread of life, if they gave to believers the body and blood of Jesus Christ in the sacrament of the altar, they stood at the foot of that new Calvary and began the sacred ministration by saying: "In the name of the Father, and of the Son, and of the Holy Ghost." And if the faithful people came before the altar of God and engaged themselves in holy wedlock in that sacrament which is most like the union of Christ with His Church, placing their vows in the hands of the priests, their union was blessed "in the name of the Father, and of the Son, and of the Holy Ghost." And when the Christian's work was done, when the valiant soldier had fought the good fight and was ready to depart for his reward, the priest of the Church was called in, and in the sacrament of Extreme Unction he prayed for peace, prayed for God's blessing upon the soul about to go forth, "in the name of the Father, and of the Son, and of

the Holy Ghost." From the day that Christ commissioned His Apostles until this present day, and until the last days the Church will do her work, exercise all her authority, administer all her sacraments "in the name of the Father, and of the Son, and of the Holy Ghost." We, Catholics, are not taught of men; we are taught of God. We obey not men; we obey God. And whether in believing or in doing, we act "in the name of the Father, and of the Son, and of the Holy Ghost."

Now, brethren, it is not enough that we have the spirit of God, which is the spirit of goodness: we must have the proper intention if we would have merit before God. We must act for God and in the name of God. As the Church lives, so must we live. From the beginning the Church has always acted by the power delegated by God, in the name of God, to promote the greater glory of God: so we children of the Church must act. He must be with us as with the Church, the sovereign God. To do all for God is the epitome of Christian duty.

It is not so easy to conform to this rigorous rule, because there are other masters in this world whose authority we are often tempted to obey. God is the supreme, but not the undisputed ruler of the world; His jurisdiction is challenged by Caesar; it is challenged by the flesh; it is challenged by the world. Now, brethren, we, as children of the Church, can recognize only one Master. We serve under only one standard. While we are citizens of an earthly commonwealth, we obey the laws of that commonwealth for God's sake. We recognize our duties to our fellow-men; we meet all the obligations of sociability, good-fellowship and philanthropy; but in comforting our neighbor, in lifting our neighbor up, in doing to our neighbor as we would have our neighbor do to us, we look to God for guidance and direction, and because of God's canon do we so act. Our Saviour is very explicit in demanding this condition. Only what we

do for God and in God's name is worthy of God, and will receive from God a reward. When Our Saviour sent the hired men into His vineyard He said: "Go into My vineyard; labor in My vineyard, and I will pay you what is just." When we were baptized we were hired into the vineyard of Christ; we were engaged to do the work of God. And if we do that work of God for God, He will reward us with His own infinite recompense. But we must leave the market-place; we must leave the world where Our Saviour found us; we must go into a different field and labor for a different reward. This is the meaning of the rite of baptism. It is a change in our life; it is a new birth; it places us in a new state; gives us new aims in life, new motives of action, and offers us a new reward.

I say, although God is the universal and sovereign Lord, he is not the undisputed Lord of Heaven and Earth. And if we do not serve the world we are very often tempted to serve ourselves. Now in the light of this great requirement let us examine our consciences. Let us try to ascertain what we are doing for God, and for Him alone; what we are doing for the honor and glory, and in the name of the God of Heaven and Earth? God is most willing to reward what is done for Him; and He is most generous in His recompense. But we must be honest; we must ask pay only for what we have done for Him. Let us go down into our own hearts and ask ourselves the question: "What do I do for God? What do I do entirely for Him? What do I do for Him alone?"

From the beginning the Christian people, faithful children of the Church, have been most careful to direct all their actions to God. St. Paul says: "Whatsoever you do in word or work, do ye in the name of the Lord Jesus Christ." And he says furthermore: "Whether you eat or whether you drink, do it in the name of God." And this was not a mere empty sentiment of the Apostle of the Gentiles. The injunction was a seed sown that took deep root and bore abundant

fruit. The early Christians, not only by secret intention, but by an outward expression of intention, did everything for the honor and glory of God. They began every important work as well as every insignificant work in the name of the Triune God. They arose in the morning only to go down on their knees; and in that attitude of adoration to sign themselves with the sign of the Cross, "in the name of the Father, and of the Son, and of the Holy Ghost." This practice of making the sign of the Cross is so ancient that we read of it in the second century as then an old custom.

Making the sign of the Cross was one of the first and most universal external practices of the early Church. In the beginning Christians made the sign of the Cross on their foreheads, and by that sign they sealed their faith. That sacred sign was to them the symbolic expression of that faith for which they were always ready to die. And going to their death the martyrs signed themselves again and again on their foreheads with the sign of the Cross. In the course of time this sign was repeated on the lips and on the breast. The Christians of the early days not only confirmed their belief in the Gospel of Christ by signing themselves on the forehead, but they were heralds of the truth, and were ready to die for it; and to express that willingness they made the sign of the cross on their lips also. And when the world questioned their honesty and called in doubt their sincerity, they added the third cross on their hearts. Standing before men, proclaiming the truth of God and their willingness to die for it, making the sign of the Cross on their forehead and on their lips, they signed themselves also on their breast, "in the name of the Father, and of the Son, and of the Holy Ghost."

Another form of the Cross is what we call the Latin Cross, the Cross now most in use in the Western Church. It is also called the Great Cross. It is described upon the whole body. Catholics in our day reach forth their right hand and bring it to their forehead and say, "In the name

of the Father;" and then drawing it to their breast, they repeat, "and of the Son;" and describing the cross-beam upon which Our Saviour died, they say, "and of the Holy Ghost, amen." And this Cross is made with the two fingers and thumb to indicate faith in the Triune God, to proclaim that their hope on earth is in the Triune God; that for the believer this mystery of mysteries is the foundation of his faith in one God, in three Divine Persons. All Catholics make the sign of the Cross today; as Christians in the first days of the Church, we live and act "in the name of the Father, and of the Son, and of the Holy Ghost." And as St. Paul said in his day, he "lived and moved and had his being in God," so we live and move and have our being in the Triune God; and all we do and know and feel is animated by the Spirit of God, and done, known and felt, "in the name of the Father, and of the Son, and of the Holy Ghost."

People will say that the Church is a human institution, that she is one of the many organizations that come from men. They do not know the nature of her empire. Men will accuse the Church of error, and of tyranny. They do not know her spirit, they do not know that the truth she proclaims is the truth of God; they do not know that the authority she exercises is the authority of God; they do not know that the spirit that animates her is the spirit of God, and that all that she does is done "in the name of the Father, and of the Son, and of the Holy Ghost."

Now, it is not enough that the work we do is of God. Wicked men may do good deeds. It is not enough that we do good works in the spirit of love, because base men may be swayed by motives of human pity. The most wicked men the world ever saw have done some good; the most profligate souls sometimes did works of charity. But the good work done in the spirit of philanthropy will be of no avail unless directed to God, done for God's sake, and for His

sake only. We Catholics are accused of doing evil that good come from it; we are accused of maintaining the doctrine that the end justifies the means. The Church teaches, on the contrary, that no good intention can sanctify a sinful act. She teaches that no good end can justify an evil deed. Our acts must be good in themselves, as a first condition of merit. They must be inspired by the spirit of goodness, which is the spirit of God, as a second condition of merit. But, furthermore, they must be done for God, for God alone, if they would be pure gold, acceptable in the exchequer of Heaven.

Now, brethren, we understand the fundamental condition of our service. We know what we are to do, and for what we are to be rewarded. Let us try to cultivate perfect purity of intention. After the grace of God, the most precious accompaniment of our acts is the intention to do all for the honor and glory of God. St. Paul says, "Whatever you do in word or work do it in the name of the Lord, Jesus Christ." Our Saviour tells us that the eye is the light of the body, and He says, "If the eye be simple, the whole body will be luminous." If our intention be to honor God that intention will be a light making our whole life radiant of glory. There will be no dark spot in our sun. God's truth will be reflected in our words; His love shine forth in our actions. The world will see that what we do we do for God; and taking inspiration from our lives, they will glorify the Father, who is in Heaven. We will begin here on this earth that life of light which will be continued evermore in Heaven, in that land of the blessed whose very streets are made of crystal. No disguise there; no concealment there; everything in the light; God's truth supreme forevermore; God's authority unchallenged forevermore; and man, united to God's truth and swallowed up in His glorious light, will share with God his felicity forevermore.

(Second Sunday after Pentecost.)

COMPEL THEM TO COME IN.

"A certain man made a great feast and invited many." (Luke 14.)

WE are all made for happiness. When God decreed our existence in time He fixed the end of our creation, and that end was Himself. We are made for an infinite good; to know the supreme good, and knowing it to love it, and in loving it to possess it, and in possessing it to be supremely happy; that is God's design. Such purpose had He when He made us. He sought His own glory in all His acts; but His own glory was here identified with our supreme bliss. What ministered to His greater glory, also wrought our blessedness. "A certain man," Our Lord says, "made a great feast and invited many." God is this man; and we are the guests whom He invited. He had no other motive in creating us than to overwhelm us with delight, and to make that delight everlasting. This great banquet is set in Heaven, God's home. When He invites His guests, He invites them to His own table in His own home; therefore, we are made for Heaven and for beatitude with God.

But He did not summon us to enter the banquet hall straightway after our creation. This He did in the case of the angels. It was His purpose that we should tarry here awhile, and accomplish something that would entitle us to such recompense. But though we have to remain on this earth a certain period of probation, God designed that we should, even while here, enjoy some happiness. So overwhelming was the blessing He prepared for us that He could not at any time permit us to be utterly deprived of it. Therefore, in this world, on this earth, we enjoy a certain measure of happiness, an imperfect bliss.

We have here the joys of the mind. Men can learn here, and to know is a joy of the intellect. We, it is true, are sadly handicapped; the telescope we use is blurred, and our investigations, therefore, are unsatisfactory; but though our minds are darkened, we can yet discover much in this world, and ever add to our store of information. This knowledge is a good of the mind. While on this earth we are permitted to know, and to increase our knowledge until it reaches the zenith, when both knowledge and faith will be swallowed up in vision.

We have also in this world joys of the heart. There is much to love here. Mothers love their children. That is a wondrous treasure. From the beginning of time there never has been a waning of that affection. When Eve begat her first child, she loved him; and the last woman that will bring into the world the last child, will love it with all the intense affection and rapture of the first mother. Our mother's love is a treasure that this world can claim; and there is nothing short of the possession of the love of God to compare with it in value, in its power to satisfy and rest the human heart. And there is the love of children for their parents. There is a strong family bond still in the world. Parents are fully rewarded for all they suffer in bringing up their children, by the generous love those children pay them afterwards. And men love each other. Friends love friends. There is much to love in this world, much to compensate for the ills we must here endure.

To show that our condition here on this earth is not one of utter haplessness, we find that men are never willing to leave it. When called away in death, men rebel. There is nothing stronger in our nature than the disposition to combat death. We would ever abide here longer. But God gave us these joys only as a foretaste of the bliss He has in store for us beyond. He comes with His arms full of nature's joys, but He tells us that this is not all; that

after this life is done there is a vast world beyond, where the soul can find limitless fruition. He tells us this joy of mind we have now is not all He has prepared for us. He tells us, "When you shall have learned to know the good things I have placed on this earth; when you shall have studied My economy; when you shall have stored your mind with the knowledge of things that are here below, then you will be only through your A, B, C's. I will then put before you the book of My eternal truth, and I will turn over its pages slowly that you may learn My infinite wisdom; that you may know the uncreated verities; that you may learn and acquire a knowledge of My glories unseen. When your heart shall have sated itself and tasted all the joys that earth can bestow, I shall have still in reserve a torrent of delights in which I will deluge you in the land of the blessed." You will have yet before you a reward exceeding great, which will ravish your souls and make them thrill with fresh life and rapture. You have here friends, and these friends are a comfort to you. You have your mothers and fathers; you have your sisters and brothers; and you have those who, perhaps, are sometimes as dear to you as either. But this taste of friendship is only to whet our appetites that we may enjoy God, who is the Supreme Father; who is more than mother; who is more than brothers or sisters or friends; to possess whom it would be wisdom to give up all, leave all, and life itself. "He who is not willing to leave father and mother, sisters and brothers, friends and lands, for My sake, is not worthy of Me." We have in this world means of wealth. We can acquire property, and the laws of society, which rest on the laws of God, safeguard to the owner undisputed title to that which justly belongs to Him. But all the wealth of the world can add but little to our daily pleasures. God gives them to us and says: "This is only a taste. I am the treasure of man and the wealth of man. I am the

supreme good. Mine is the gold and mine is the silver; but I have in the mansions of the blessed a reward, compared to which all the wealth of this world is as dust and dross."

Brethren, not only does God teach us that the pleasures of this life are only a foretaste of the joys of Paradise, but He makes us aware of their insufficiency, both by His words and by demonstration. He gives assurance to the mind, and adds demonstration in sad experience that the joys of this world all come to an end. The greatest joy that man can know here, becomes a sorrow the moment he learns he is one day to lose it. A long and happy life is a precious gift; but the mere fact that we must some day die and end it all, makes the longest and happiest life short and unsatisfactory. There is a limitation; there is an end; that spoils all the joys the human heart can here know. All earthly pleasures become tasteless by iteration, and finally pall on the palate. The very power of enjoyment decays, leaving us insensible to the fascinations of sight and sound, and even quite irresponsive to sensual gratification. It is tantalizing to see a joy you can never grasp; but torturing to have it and be compelled to give it up again.

But not only does God intend that the joys of earth shall be only a foretaste to whet our appetites for the joys of eternity; not only does He tell us that these joys must come to an end some day; but He emphasizes the argument by telling us that unless we use these joys of earth as appetizers for eternity; unless we employ the goods of time in order to purchase eternity, He will not only make our future one of utter deprivation, but He will turn all our joy into sorrow, all our bliss into pain. What could God do more to force us back to Him? He strikes from our hands the chalice of happiness that we hold to our lips; and offers the alternative of seeking Him, and Him alone; or accepting an eternity of woe. A father takes his little

babe and tosses it into the air, that it may fall back again in his arms. God takes us and tosses us into time, but, by a law more inexorable than the law of gravitation, He has fixed it so that we must come back to Him. He has cast us away from Him gently and only a short distance; "for a little while;" but He holds in His hands the power to bring us back to Him. That power He exercises over the heart by assuring us that any joy that can be known away from Him, is only a shadow of the joy that is realized in His possession; that any happiness that man can know away from Him is but transitory, must come to an end; while the happiness that will come to us with the possession of Him, will be infinite and eternal. But man is not a mere doll; he is not an infant that cannot think. Man is an intelligent being, and, therefore, a free agent; and God has given him wings of thought and volition with which he can fly away, and never come back again. Therefore, when this eternal Father flings His babe into the air, and bids him return to His arms, that babe can expand his wings, fly away and return nevermore.

This is beautifully explained in the parable I have just read for you. This great man who had prepared a feast and invited many was overwhelmed with their regrets. One had bought a farm and therefore could not come; another had bought some oxen and could not come; another had married a wife, and of course could not come. Oh, what absurd excuses! A man has a farm, therefore he cannot save his soul; a man has a drove of cattle, therefore he cannot save his soul; a man has married a wife, therefore he cannot save his soul. How explain that stupendous folly? They ask us to explain how it is that a good God can punish a wicked man forever. That is easily enough accounted for. But how do you explain how a wicked man can throw off a good God forever? A man has a farm, therefore he does not want Heaven. A man has some cattle, therefore he

does not want God. A man has a wife, therefore he wants no bliss hereafter. Explain that mystery of perversity if you can. Is it not a fact that the religious people are not the wealthy? The hardest thing in the world for the priest is to make rich people come to Mass. The poor always come gladly; our churches are always filled with the poor. They have no farms to keep them away; they have no cattle to win away their hearts from the altar; no rich wives and worldly children to draw them away from God.

Why is it that rich men are satisfied with what is here? Why is it that the wealthy man is satisfied with his wealth? Why is the powerful man content with his power? Why is it that on this earth men find peace in their possessions? And men do find peace. The majority of men do not covet any world but this. The reason is, they do not think. And the gospel of salvation was intended to rouse men and make them think. Our Saviour appeared on this earth, and He came as the orient, as the rising sun, to announce a morning dawn after a long night of sleep. The coming of Our Lord was a trumpet call. Men were summoned to arouse themselves; to rise from sleep; to open their eyes, to see and to know. How can a man be satisfied with what this earth can offer, unless he blinds himself deliberately, and goes to sleep by the side of the dog or the ox, who when its five senses are glutted enjoys supreme beatitude? The Apostle Paul tells us: "Now the time has come to wake from sleep." We must be men; and we must know that the little we have here is not enough, and were it a thousand times more, it must come to an end; that after the few years we spend here there is an eternity before us, where our souls must live, and be either ever happy or ever miserable. Explain if you can the disposition of men who content themselves with this earthly lot. Interrogate them and they will be forced to admit that they have abdicated their reason; that they have brought themselves down to the level of the

mere animal; that like the brute, they are satisfied with the satiety of their animal instincts, and care for nothing and want nothing beyond what their five animal senses can supply.

But people will say: "The Catholic Church is brutal in her directness." She tells the truth, but she does it in language that shocks human sensibility. They will tell us that a man who lives for this world is not necessarily a brute. He may have before him ends worthy of his higher and better nature. "In this world men may live for their fellows, and the highest ambition of a man in this life is to better human conditions, to make this earth a heaven, and to make man's fellow man's God." They will tell you that this earth is not the outcast thing that Christian faith would make it; that it is something capable of indefinite perfectability; that we can make this earth better and better; that we can improve the condition of our fellow man; that after we know not how many generations this earth may become a veritable paradise, and man will neither need nor seek anything beyond it.

This is simply setting up a god of stone and wood for our adoration. There is nothing in this claim. There is no infinite perfectability of the race. There is no essential improvement of human conditions possible. Mothers today do not love their children any more than did the mothers of six thousand years ago. And the mother six thousand years hence, if the world lasts so long, will love her children just as much and no more. Wives will in the future, as in the past, love their husbands, and husbands their wives, with the same generous affection. Time has no effect upon these conditions. Men's appetites will furnish them the same gratification always that they do now. Men will be able to make just as much out of this world in future, as men have made out of it from the beginning. There is no change in the lot of man on this earth. This so-called perfectability of the race is a mere chimera, a dream, a phantom, stretched

across the firmament of our future, in order to shut out the light and glory of God. Our reason tells us, and our faith confirms the truth, that this is only our temporary dwelling place; that this is only a threshold of another world; that what we know and enjoy here is but a foretaste of what is prepared for us hereafter. Therefore, all Christianity begins and ends with this great truth, that this life is a mere shadow, and all reality is beyond.

Outside the Catholic Church people have a very vague conception of Heaven. They have little notion of a personal God, and know nothing of the Saints. The Jews know as little as non-Catholics. To the latter eternity is a place of sleep, of endless rest. The Hindoo Nirvana approaches nearest to the non-Catholic heaven. Our Lord says He came to tell us plainly of the Father; and, of course, of the Father's house, His home and country, and the abode prepared for the blessed.

Now, in heaven we are going to have all the joys of earth over again. We are going to have all that made this world sweet and beautiful. We are going to have our mothers back again; we are going to have our husbands and wives back again; we are going to have the love of our children back again; we are going to have the love of our friends back again, infinitely intensified. We are going to have the joys of earth, the joys of sight and sound, infinitely improved and magnified. We are going to have all the wealth of this world restored to us, but multiplied in a ratio that only God can calculate. Our hearts will awake to a love that not only includes all the pure loves of earth, but will open to a world of love undreamed of and unknown. Our senses will be awakened to new delights never conceived or even suggested in the pleasures of this life. Even our poor bodies will be stripped of all their defects—and this is an argument which I address to the young ladies. In Heaven they will all be as beautiful as truth; they will

have no need of aids to beauty. Truth and beauty are one; and the nearer they approach to God in knowledge and love, the nearer they will be to the infinite and uncreated beauty.

Now, brethren, this lordly banquet is before us all. And, what is better still, we have all been invited. All of us, when we were baptized, received our card of invitation. That is a wondrous blessing. And we were all baptized. What is more, we have accepted the invitation. When we were confirmed and made our First Communion, we accepted the invitation, and our acceptance is on the table of the great God, who has prepared the feast. Then what is left for us to do? When the banquet hall is opened and the guests assembled at the table, there was found one who had not on a wedding garment. And the master of the house came and said: "Friend, how camest thou in hither, not having on a wedding garment?" It is not enough that we have received an invitation; it will not suffice that we have accepted it; it will not do even that we come. We must come clothed in the garment of justice and sanctification. We must live Christian lives; we must clothe our souls and our bodies with virtues becoming the guests of the Eternal King. We must live as Catholics; live as Christians; live as followers of Jesus Christ; so that when we come into the great banquet hall of eternity, we may be clothed as honored guests in the pure white raiment of justice and innocence, if we have never sinned; or in the red robes of penance if we have sinned and sorrowed.

(Third Sunday after Pentecost.)

INNOCENCE AND REPENTANCE.

"So I say to you there shall be joy before the angels of God over one sinner doing penance." (Luke 15.)

FROM the beginning of time men have criticised the government of God and His providence over the world. They have complained that he is an unfair, an inconsiderate, nay, a flagrantly unjust Deity. Virtue is not sufficiently rewarded here and vice is not adequately punished. The poor and the weak are made to suffer; and the rich and the strong are given the first places, and have at their command all the joys and pleasures of the world. And the government of God in the world to come is much criticised. Men challenge the righteousness of that law of God whereby sinners are made to suffer hereafter, shut out from all hope of mercy and pardon. They hold that God is cruel to punish even the worst sinner in Hell after all the poor wretch has had to endure on this earth; that no God of Love would ever have prepared for the worst reprobate a place of eternal torment.

These objections have been urged by sinners chiefly. Malefactors have pleaded their own cause. This morning we find God's policy towards sinners criticised by the self-styled just. Some good people object to God's kindness towards sinners. The Scribes and the Pharisees in this morning's Gospel boldly accuse Our Lord of impiety in that He consorted with sinners and ate with them. So, you see, it is very hard for God to please all people. If He punishes the sinner, the sinner accuses Him of cruelty; if He favors sinners, the just charge Him with impiety.

But Our Lord defines the divine policy in this morning's Gospel. He says God finds a joy in sinners; that sinners

have power to contribute to the happiness of God by their repentance; and He tells us that there is joy among the angels of God over one sinner that doth penance more than over ninety-nine just who need not penance. This is a somewhat startling statement. It is somewhat difficult for us to understand it. But Our Lord repeats it and explains it; and from what He says there can be no doubt that there is a real and true joy in Heaven over the conversion of a sinner; a joy greater and more intense than that occasioned by the persevering uprightness of the just who have never sinned.

Let us try to understand it. A repentant sinner gives more joy to God than one who has never sinned. Our Saviour tells us that this is true; and He illustrates the truth from experiences of our every-day life. The fact is, we seldom know the value of a thing until we have lost it. We never know how much we really loved a person until that person is gone from us in death; and the pain we feel at the loss is in proportion to the love that we bore the departed. The more we loved the person that is gone the more keenly do we feel his loss. And God loves us men. For our sakes He created a many-mansioned home in Heaven. Out of love for us He gave us opportunities of attaining an eternal reward. Because of the love He bore us He created us in His own image; for after the angels there is nothing so like God as His creature, man. Because of the love He bore us from eternity He refused to let us go at the time of the Fall; but He sent His Son to bring us back. And when in the council chamber of the Blessed Trinity the price of our ransom was fixed at the life of the Eternal Son, the Father accepted the terms; He permitted that Son to become a man and from that God-Man came the sacrifice that paid the price of our redemption. God sacrificed His only Son for men, to save men and bring men back when they were lost. And lost we were, though not

abandoned. It is hard for us to understand the condition of utter hopelessness in which Our Saviour found mankind.

God loves us; but He can also hate. Love often turns to hate; and the intensity of the love always measures the intensity of the hate. And as God loves us with an eternal and infinite love, so He can hate us with an everlasting and remorseless hatred. This Our Lord also explains. If we find any mystery in the providence of God, we have only to look into our own lives for the solution. If we would understand the character of God, we have only to study ourselves. How is love changed to hate in us? People whom we have never loved we cannot hate. Only those who have won our hearts can wound them; and we hate in the measure of our love. God not only considers us His creatures—for we are His creatures in the order of nature—but He calls us His spouses; and we are truly His spouses in the order of grace. Now, there is no love greater than that of a husband for a wife, or of a wife for a husband; and there is no hatred to be compared with the hatred that married people sometimes bear each other. The man that loves a woman with his whole heart, so that he lives only for her, can hate her with the hatred of a demon the moment that he discovers that she is untrue to him. There is never pardon for the adulteress. The wronged husband would have her separated from him by an infinite distance; if it were possible that she should be banished to another orb, he would have her so banished; it if were possible that she should go into another eternity from his, he would have her occupy that eternity. And nothing heals that wound. The Church encourages the highest and most heroic virtue in her children. Yet she permits a husband to cast away forever a false and impure spouse. The wronged man has no remedy; there is no balm for the wound that faithless woman has inflicted. He looks to death to separate her from him forever, or to separate him from her.

Now, we can understand what it is to be hated and abandoned of God. He is our eternal lover; we are His spouses. And when we commit the unpardonable sin, when we break the vows of our Heavenly espousal, and seal with final impenitence our faithlessness to our eternal lover, He abandons us with an insatiable and remorseless hatred; and eternity is not long enough to sate His wrath. When we are finally lost to God we are abandoned forever; we are shut out from God's love, God's mercy for evermore. This final act of infidelity to God is the unpardonable sin. Up to its commission there is hope. Until the last drop falls into the chalice and makes it overflow, man's way back to God is open. But when the time of mercy is past and the hour of justice has struck, then God closes the book; judgment goes forth and man is cast off forever.

Our Saviour tells us that while we are still in life, still on the way, before we fall over the awful brink, there is time for a repentance that will bring joy to Heaven. And oh! what joy! We must never despair while life lasts. God's mercy is always within our reach; and if we but hearken to His call He will come to our aid. He will seek us out and will find us; and if we permit Him He will carry us back to the fold, carry us back upon His shoulders, rejoicing as only the divine lover of souls can rejoice, when the lost is found and the dead are brought to life again.

But in this is not God too favorable to the sinner and too oblivious of the merit of the faithful servant who never once offended Him. Mercy is placed within the reach of all. We all can find ready pardon in the Church. We have the sacrament of penance. The confessional is always open and a priest is ever ready to receive our confession. Many may be led to think that the way to Heaven has been made too easy for the sinner. That is not the meaning of Our Saviour's words. While He holds out hope to the sinner, and while He extols the value of repentance, He does not minimize

the importance of innocence. The sinner, even in his penance, bears with him still the scars and the wounds of his fall. What would Adam have been if he had never fallen? What would we have been if our first parent had never sinned? What would we have been if we never had committed our first mortal sin? These misfortunes are now in part irreparable. Our Saviour has atoned for the sin of Adam; but the result of that sin remains. We have atoned in the sacrament of penance for the actual sins; but the effects of those sins are, in a great measure, ineffaceable. There is no such thing as entirely blotting out a sin. It is a terrible fact, an awful truth; and shall remain fact and truth for all eternity. A sin taints a man permanently. We shall never be what we might have been if we had not been born children of wrath. We never shall be what we might be if we never had committed our first mortal sin. We may go higher in heaven than we would have gone, but it will be by a different route. And every time that we commit a sin we weaken our powers, we enfeeble our spiritual constitution, we lower the level of our lives. Every time a man has a serious illness, he suffers an impairment of his physical constitution. It matters not how thoroughly he may have recovered, the effects of that illness will remain. He never will be again all the strong and robust man that he once was. The arm that is broken, the limb that is crushed, may be restored to strength and life; but it never will have the symmetry, the suppleness and the grace of a limb that has never known injury.

The man that has committed one mortal sin has impaired his spiritual vitality; the fibre of his spiritual life is not as delicate as it was; he is no longer the strong man that he was, and is not as able as he was to battle with temptation. He is weakened spiritually by his fall, and if he continues to fight, it will be on a lower plane and with a less worthy antagonist. The girl that has lost her virtue may repent;

she may repent with all the intense and bitter sorrow of a Mary Magdalene. But not in a thousand years will she be able to blot out the stain of her fall, and never in the years of eternity will she be able to reach the moral level of her sister Mary, who never fell. We may forgive our erring sister, but our heart refuses to love her as before. The father may forgive his fallen daughter, but he never again can have for her his former bounding pulse of pride. Do what she will; repent as she may; perform works of mercy as long as life endures, she will never bring back to her soul the beauty and the purity and the luster that once belonged to it.

The world has not a proper appreciation of innocence. We are apt to identify innocence with imbecility or ignorance. We say of a young man, "Oh, he is innocent," or of a young girl, "She is an innocent, poor thing," and we mean by that that he or she is weak mentally and physically. Innocence is not a very desirable quality in the eyes of the world. Now, innocence is not ignorance; it is not imbecility. On the contrary, it is strength; it is intelligence; it is truth; it is fidelity; it is generosity; it is sublimest manhood. These people we call innocent, and think ignorant and imbecile are the strong men and women of the world. There are no people without temptations; there are no people who have not to struggle; there is not a man or woman in the world who is so innocent and ignorant that temptation is unknown to him, that a struggle is never to be engaged in. To suppose so would be to suppose that there is a man or woman in the world who is not a child of Adam, who is not an heir to Adam's fall. Every intelligent being has to face temptation in this, our fallen state. Every intelligent being has his own battles to fight. And the innocent man or woman is one who has fought and conquered; who has known and has studied well their opportunity; who is a victor in the great battles of life; and who has valiantly

safe-guarded their priceless gift of innocence, sword in hand. The innocent man is the man who is faithful to the truth that he knows. He has grown up to believe in certain principles; and the first time that those principles were challenged by passion, he fought for principle, and he won his first victory. And strengthened by his first triumph, he was ready to battle the second time, and did give battle every time; so that beginning with victory, he went on "conquering and to conquer." The young and innocent man is one who has felt that his fellow man had some claims upon him; has felt that he has to live in society, and that he cannot have everything his own way. In the very beginning of his career he made up his mind to give and take, to live and let live; and when the interests of the neighbor seemed to clash with his own personal interest, he held an even scale and did justice to his fellow man. He was strong enough and brave enough to carry out the dictates of his own honest heart, and he won his first victory for righteousness. And that first victory brought him strength and grace to go on from victory to victory in the way of God's commandments.

Our Lord says that "there is joy in heaven over one sinner who does penance more than over ninety-nine just who need not penance." But there is a profound and solid joy in the heart of God when He contemplates the even tenor of the just man in his ways. The father may have an intense love for the returned prodigal son; but he does not forget the boy that was always faithful and true; and when the elder brother complains, he says to him, "My boy, all that is mine is thine; all that I have belongs to thee. If I welcome back my poor erring boy, it is because he is mine again. But what is mine is thine. He has been found by his father; he has been found also by his elder brother; he is come back to me; he is come back to thee; what is mine is thine." And it is a singular truth that while the mother may seem

to love the boy that caused her most trouble in life, more than the boy who never cost her a pang, when death comes maternal justice takes its seat. You see the mother who seemed to have a heart only for the wayward son, casting a final look on her children; She gives her last blessing to the son who was ever kind and true; her last kiss is for him who never before brought a tear to her eyes. During His life, Our Lord bestowed many favors on Peter and others of the twelve; but when the hour of death came, only John was permitted to repose his head upon the throbbing bosom of the Master.

And so it is with God ever. Though He has an intense love for the returned prodigal, though there is joy in heaven over the conversion of a sinner, surrounded by the company of the blessed, He turns His longing eyes to the pure of heart who never lost their baptismal innocence; and He has for them a place in heaven especially reserved. For the virginal souls that have never been sullied by sin there is a special ministry in heaven, a special place, a special raiment, a special anthem; they shall sing a song sung by no other choir, and "they shall follow the Lamb whithersoever He goeth."

Now, the world may be inclined, by the facility of pardon, to minimize the gravity of sin. I tell you the world has not an adequate appreciation of the value of innocence. Neither has it a proper conception of the heinousness of sin. Men will say: "Let the boy alone; let him sow his wild oats; it is only so that he will ever become a man." Men who are looked up to as teachers and guides of youth will tell you that the innocent boy never amounted to anything; that it is the boy who learned to curse and swear when he was young; the boy who knows how to frame a ready lie; the boy who is not afraid to steal; the boy who is always getting himself into trouble; he is the boy that is going to develop into the useful man. Oh, don't listen to that false,

fatal, pagan doctrine. If a boy is ever to be a man, he must be taught the virtues of a man in his youth. If you want your boy to become a musician, you must put him to the favorite instrument as soon as his fingers can wake its melody; if you want a man to be eminent in law or medicine, you must put the boy to his books early in life. For to attain success in all these avocations, all men will tell you, it is necessary to begin early in life. But in the great enterprise of saving one's soul, we are told not to begin too soon; to wait; any time will do for that. Let the boy first learn in the hard school of experience; there is always time in plenty, to repent and to save one's soul. Not so. You must begin with the child when reason first dawns; you must teach him then self-restraint. You must teach the future man that there is a beast within him, and that he must resist the allurements of his appetites. The child must be made to know that there is somebody in the world besides himself, that his neighbor has some rights that he must not trample on. The child must learn to be strong, to assert his manhood in the face of danger and temptation. You must teach the child that life is a struggle, and that he must be a hero in the fight, and that it is only by incessant struggle that he can reach success in any walk of life.

The boy that begins to lie when he is twelve years old, will likely be a liar all his life; the boy that begins to steal in boyhood will be apt to be a thief all his life; the boy that is impure in his youthful years will probably be impure in his mind and heart, if not in act, all his life. It is not so easy to maintain a boy in the straight path when he is in it; to snatch him from the broad and crooked way and restore him to the straight and narrow way is far more difficult. People will say that as long as a young man has his health he can be managed; you can always do something with him. He may have been a drunkard for years and years; he may have been reckless and got into scrapes;

his name may have appeared in the newspapers connected with all manner of shady transactions; but if he is still young, you can always do something with him. And this charitable hopefulness is very strong in the hearts of young girls. They sometimes have an idea that they can make a man of anything. No matter what sort of rake he is, if they marry him they hope to make a man of him. Foolish girls! You cannot make a man out of a sot; you can seldom make a good man out of a bad boy. "The child is father to the man." Now, what is the result of this foolish conceit? These girls who marry these young rakes have an influence over them, an influence that lasts for several years. But the second nature reasserts her sway in the end, and after four or five years the man who in youth was a rake goes back to his former ways. But the poor woman in the meantime has two or three children; she cannot leave him now. There is only one case where a young girl can hope to reform a profligate young man; and that is where his dissipation was the result of bad company; where he is not really bad, but led astray by bad associates. She can put herself in the place of those bad companions, and leaving them for her and living under her influence, his reform may be permanent. In this way many young men who have led dissolute lives in youth have turned out very good husbands. These are, however, the exceptions.

What is most important is that we should watch over the innocence of our children. This is something in which good parents sometimes make a mistake. They will tell you that you must not watch over your children too closely. The French never allow the child to escape parental espionage; but it is alleged that in that way you dwarf character and bring up the child to be a time server. Yet, you must look after your child. You must see that he does not get into bad company; that he does not learn what he should never know. These French people know how to raise their

children, for they have been cultivating the Christian virtues for a thousand years and more. See in the convents how nuns act towards their pupils. They do not allow particular friendships; they do not allow the same girls to go together too long or too often; because they do not want too close intimacy. They do not want girls to teach each other. Girls go to school to learn of their teachers, and they should learn only what the teachers teach. This is the way careful parents act, and this is the way innocence of children is preserved.

We perhaps think that innocence is a rare thing in the world. It is not so. There are a great many innocent people among us; a great many people who have never lost their baptismal innocence. I tell you the truth, for I know; I would say that of those who practice their religion nearly one-half never commit a mortal sin. There are people in this parish who I know have never committed a grievous sin, who have never yet sullied their baptismal robes. But these innocent men and women have had careful mothers; mothers who watched over their infant ways and kept them out of temptation. And that is what all Catholics must try to do. The first mortal sin committed is always a sin of the flesh. Now, guard your child against that, and you have saved the innocence of your child. You know how to do it; you Catholic mothers know very well how to do it. Keep the child from the first sin of the flesh and you have an angel for a child. Watch; watch; guard him well; for if he does fall it will be by being taught evil by an impure companion. There is a strange propaganda of youthful vice in the world. Sisters in the convent are watchful, yet vice will creep in among the children of a boarding school. Vice will creep into the best regulated school, as it will creep into a family. It is impossible to tell how or by whom; but the priest discovers it; the priest comes in contact with it. He cannot trace the malady to its cause; but

he knows it always comes from without. The Catholic home is a place of purity, and whenever a child of a Catholic family falls into a sin of the flesh the fall comes through a serpent who has crept in from the outside.

Therefore, brethren, take both warning and encouragement from the Gospel that I have just read for you. Save your children. Preserve their purity unsullied. God gave them to you angels; as angels He will demand them at your hands.

(Fourth Sunday after Pentecost.)

WORK IN THE LIGHT.

"Master, we have labored all night and have taken nothing." (Luke 5.)

LABOR is a penalty inflicted by God; it is also a remedy for the evil conditions which invoked that penalty. God never made man for toil. Man learned what work was only after he had sinned. When man was placed on this earth God made ample provision for him. This world was to be his palace; all nature was to be tributary to him; he was to be the sovereign lord and monarch of all he surveyed. When he rebelled against his Maker he was reduced to the condition of a servant, and was made to work for his living. God then told him that he should earn his bread. He had to labor with his hands like a slave in the service of a master. Poor child of sin! What was thine before by right of inheritance, as a child of God, will be thine no more, save by right of labor. If thou wilt have it, thou wilt have to labor and earn it. Thou shalt earn thy bread—not luxuries, not something to minister to thy pleasure, with which thou canst well dispense; but thou wilt have to toil to earn thy daily bread. What will sustain thy life, the very necessities of thy existence thou wilt have to toil for, and earn with the sweat of thy brow. That is

the penalty inflicted upon all the sons of Adam. We fell from our independent state, and we must now work. As a prodigal who has spent his fortune comes to want and must work, so we, prodigal children of God, whose fortune is all dissipated, must now work to earn our living. As children whose parents have dissipated their estate and left them in want, we children of bankrupt Adam must go to work, and in toil and tears earn our living on this earth; we must work with our hands, in the sweat of our brow.

This, St. Paul in his epistle to the Romans, explains in the following way: "The creature was made subject to vanity, not willingly but by reason of Him who made him subject in hope; because the creature also thus shall be delivered from the servitude of corruption into the liberty and glory of the children of God. But we know these creatures groan and are in labor even until now. Not only that, but ourselves also, we who have the first fruits of the spirit, groan in ourselves, waiting for the adoption of the sons of God." But this penalty has healing in its wings. God never punished a man for the simple purpose of punishing him. God finds no delight in the sufferings of His children. He punishes us; but it is with a view of our reformation. We are reduced to slavery; but "in hope." We are slaves; but not hopeless slaves. There is before us the prospect of retrieving our lost fortunes; of regaining our forfeited estates; of becoming once more the children of God. Labor remedies the evil from which we suffer and because of which we are punished. In the fall our mind was darkened, our will was enfeebled. But how did our mind become darkened? It was in running away from the light. What enfeebled our will? It was in giving to creatures power over us. Labor repairs this double misfortune. By labor we clarify the mind. In the storm and strife and struggle of life, the atmosphere is cleared and we can see clearly outlined what otherwise would be clouded and befogged. The man who leads a laborious life

emancipates himself, in great measure, from the consequences of the fall. In doing penance for the transgression of his first father, he makes it possible to see the distant height whence he fell, and to grasp every fleeting advantage by which he may recover the ground that was lost. The man who has to labor, and submits willingly to hard necessity, finds that his rebellious nature is brought into subjection to reason by this voluntary servitude of the body.

When man became the slave of his passions, his passions were emancipated; his slavery meant their liberty. If he would regain his lost privilege, he must bring back these passions to their former condition of obedience. These natural servants of his; these creatures which God made subject to him in the beginning, escaped from his obedience and are now roaming in wild liberty. If he would become once more the absolute master he once was, he must bring those wild beasts back to domesticity; he must reduce them again to subjection; he must resubject them to his control as they were in the beginning, when God made them pass in review before their great lord and master Adam, who gave each one of them a name according to its nature. Labor, then, though a hard law, is a remedial agency, and is designed by God as a restorer, a means to retrieve our lost fortunes and become once more the blessed children of God, dowered with an eternity of God's own happiness.

The Apostles in this morning's Gospel, when requested to cast their nets into the sea, said that they had labored; they had labored all night; they had labored all night and had taken nothing. That was hard. It is hard for a man to work and not receive his pay. One of the deadly sins that cry to God for vengeance is that of defrauding the laboring man of his hire; to deprive the servant of his wages. And we are all laborers here on this earth, all of us. But few receive any pay. The Apostles said to Our Lord: "We have labored all night, and have taken nothing." Night is not

the time to work. Men work in the day. The Apostles worked all night. Our Saviour met them in the first hours of the day and said to them: "Cast your nets now." They said: "At Thy word, we will cast our nets." And they enclosed a vast multitude of fishes. Oh, we cannot live without the light. We cannot work successfully without the light. Man cannot walk without the light. We cannot see our way in the dark. We do not distinguish objects in the dark. Oh, we do need the light. At His first coming Our Lord announced Himself as the Light, "the Light that enlighteneth every man that cometh into the world." The Gospel is light; and because it is light it is ineffably dear and infinitely loved by every human soul. Oh, God, how man loves thy beauteous light!

One of the essential conditions of return to God is faith. We must know, we must see, before we can move anywhere intelligently. St. Paul tells us that "it is time to wake up." We have been sleeping so long; our night has been so protracted; it is now time to wake up, for the day has dawned. Light has come; let us wake now; there is no longer danger; let us walk forth as children of the light.

Therefore, we should accept labor as a dispensation of God; as the award of a kind judge; as the injunction of a loving father. We should all work. God has no use for an idler. This world has no place for the sluggard. Every man now born into life is born to labor. Each one of us has a vocation. We all have a general duty to perform; but each one of us has a special duty also. We are all bound to lead holy lives; but besides this each one of us has received a special duty, a particular task; and our individuality in this life is marked by this special vocation, as our individuality in eternity will be marked by a special reward. We all have general duties to discharge and special duties to perform. Those general duties are enjoined by the precepts of the Church and by the laws of the Gospel. To perform those

special duties is to be true to our vocation in life, whatever that may be. And in this we see the character of God's love, God would have us love Him personally, with a personal affection. Therefore He would have us do something especially for Him. As the little girl offers her father the first work of her early education and marks it "To my father;" as on the birthday of her mother she marks some little present, "To my dear mother;" so each one of us in the service of God must personalize our tribute. We must give to Him what He is entitled to receive from all creatures; but above all we must give to Him what He is entitled to from us. We must share in the general tribute; but there is something which God asks of us individually, and which only we individually can give Him. That tribute is my personal gift to my God; and through eternity I will be known and distinguished by the character and quality of my gift.

There is no man so much to be pitied as the man who has nothing to do. Children born of rich parents, who are not forced to make a living, have only one object in life, and that is "to have a good time." God help the children of the rich. God help those people who have not to work. God help the children of American millionaires. There never was a class of people on the face of this earth so much to be pitied as the children of our rich Americans. They have money in plenty, beyond their power of dissipation; but they have no religion and no lofty purpose in life; nothing noble to live for. In times past there were wealthy people; but they were Catholics, and their children, though they had not to work, voluntarily assumed the duty of labor. They often entered religion, and in convents they labored for the sake of the labor. Men in the world, who had no thought of profit, labored for religion, labored for their fellow-men, and labored for the honor and glory of God. Labor was physically beneficial; labor was a tonic that brought them the health that the poor possess as a right divine.

Now the reason why we cannot work in the dark is that we cannot see our way. One of the prime requisites of intelligent service to God is a proper intention. We must know what we are working for. Outside of the Catholic Church the world is groping. Every man is laboring at something; but only in the Catholic Church does a man know what he is working for. We must have a purpose; an intelligent, worthy purpose in all we do. We must see the thing before us and move on to it by the straightest and shortest route. Man in this life must be able to see the one great object of human effort, and that is the possession of the infinite good, which is God. We must be able to see God; to know God; and seeing Him and knowing Him our heart goes out in a deathless effort to possess Him. The intention is everything in our work. The difference between the saint and the sinner is not that the one is a worker and the other an idler; for both work, and oftentimes the sinner is the harder worker. The difference consists in the purpose and the motive. The sinner works for himself; the sinner toils for his own temporal interests; the sinner labors for the world. The saint lives for God, works for God, looks only to God. There is the advantage we enjoy, as children of the faith. We cannot say, "We have labored all night." No; we were baptized when we were infants. We received the faith before we attained to knowledge. No; we are not in the position of Peter, James and John. If we have labored and taken nothing, it is because we have fought against the light, and have not employed our opportunities; it is because we have been faithless; we have not only been earthly servants, but faithless earthly servants, not entitled even to the miserable reward of our toil that earth bestows.

But listen to that doleful cry, "We have taken nothing." That is the cry of ninety-nine of every hundred men in the world. I have labored, I have labored all night, and I have taken nothing. Nothing! What is the meaning of "noth-

ing?" We use the word, but we do not know its meaning. In this morning's Gospel God uses the word "nothing." We think that money is something; we think that temporal advantage is something; we think that honors and dignities are something; we think that life is something. God says: "It is nothing; nothing." St. Paul says it is a shadow, and not even a permanent shadow, but "a shadow that passes away." Our Saviour says: "What will it avail you, what good will it be for you, if you gain this whole world and suffer the loss of your soul?" Nothing. Only what we do for God will be rewarded. When we come before His judgment-seat we will be asked what we have made of our life. We may be able to say: "I lived eighty or ninety years on the earth, and I held my own; I made a living." Where is it now? Where is all that you now call your own? Where is now that thing you call a living? Did you bring it with you? "No, I left it all behind." You have nothing. But "I made money; I started out in life a poor boy and died worth millions." Where are those millions now? Have you them with you? "No, I didn't bring them with me." You have nothing. But, "In the battle of life, in the storm and stress of competition, I reached the front; I was a leader among men; I left a name behind me that history will record." Did you bring your fame with you? Did you bring your monuments with you? Did your bring your honors with you? "No, I left them all behind." You have nothing. Only what a man does for God will live. St. Paul says his good works will live after him. Only those things will we bring before the judgment seat of God; and only those things will be considered there that will live for eternity. Oh, how touching is the language of the Royal Psalmist when, speaking of the vanity of earthly things, he says: "They made me think of the eternal years." Oh, when we see these fleeting things pass, when we feel ourselves carried on in the great frothy flood of time, which soon must empty us in eternity, how paltry

must appear all that we have here made. The world is full of people who are living on the interest of their little savings; the little they have saved themselves and the little they have inherited. They are living on their rents. The millions and millions in eternity, the millions and millions in Heaven, are living on their rents, the little substance, the little something they amassed on this earth! Many have just got inside the pearly gates; many have just fulfilled the obligation without works of supererogation. But, oh, brethren! let us have some enterprise, some ambition. If we are to live in "the eternal years" on what we now collect and make our own, let us be up and doing, and strive to get something which will not only give us a competency, but will make us wealthy for evermore.

But these are general remarks. They arouse in you a disposition to do something; but they do not point out just what is possible to do. Now, St. John tells us that we can love God by loving our neighbor. He says: "How can we convince ourselves that we love God, whom we do not see, when we do not love our neighbor, whom we do see?" Every one of us ought to be doing some good all the time. Catholic men ought to contribute something to charity every day. Catholic women ought to be co-operating in works of charity all the time. This is something that needs to be brought home to the Catholics of the United States. There are no people in the world who handle more money, and I think I am telling the truth when I say there are no people in the world who give less in charity. We are not charitably inclined. Years ago, passing through the streets of New York, I saw a beggar come toward me, and between him and me was a servant girl; she deliberately stopped, put her hand in her pocket, gave the man a nickel and went on. It was a rebuke to me, as I had not intended to give him anything.

We go to European Catholic countries, and we see beg-

gars everywhere; and we come home and write articles about the terrible conditions of society over there in the Old World, describing the country as full of beggars. But the beggars would not be there unless charitable people were there to reward their quest. Beggars know better than to lose their time holding out their hands to people who never give them anything. The presence of the beggars is proof of the presence of good, charitable people. It is the kind, generous people that attract the beggars. Do not rail at the fly. Put the sugar there and flies will come. Beggars are not found on our street corners, simply because there is no market for them there. When we come back from Catholic countries and say, "They are full of beggars," we are simply passing an encomium upon the people of those countries, and allege a fact that proves they have charity; they have love for their neighbor. And loving their neighbor, they are loving their God. I do not think our people give much in charity. I cannot think so. I see few beggars in this part of the city, I am sorry to say. If we had plenty of charitable people here, these streets would be full of beggars. I suppose that ninety-nine out of one hundred of the beggars that come to this part of the city come to our house. And why do they come to our parish house? They come to the only house where they think they can get something.

Now, brethren, I am telling you the truth. You are working in the dark; you are working aimlessly, and without hope of eternity, unless you work for God. But you will say: "I have nothing to give; I am a poor man myself, and I have to work hard for all I have." When Our Saviour told Peter to launch his ship and cast his net into the deep, the latter obeyed Him; and when Peter found his nets enclosing a multitude of fishes, he called for help to the persons who were in the other ship. He called for James and John; and these leaped out of their ship and came to the aid of Peter. And when Peter's ship was full James and John found enough

to fill their ship also; and both ships were almost sinking. Do not think the money you give to the poor is lost, even lost to you in this life. God will reward you a hundred fold even here. A man who gives a penny to the poor and thinks he has lost it forever, never should have given that penny; it will never bring him any reward. To give to the poor is to lend to the Lord; to give to the poor is to make a deposit for eternity. Give to the poor, give what you can, give without complaining, give without ceasing, and God will replenish your stores. God will not see you or your children in want. There is plenty in the world for all; God is a plentiful provider and His bounty will never fail any one who trusts in Him.

Now, brethren, this is a truth that comes home to us all. If we live the life of faith, we will live in the supernatural. What we need above all things is light to see the truth, to see our way, to see our object. That truth comes to us in answer to prayer. You have heard about the five wise and the five foolish virgins. The five wise virgins had their lamps burning, filled with oil; they had been trimmed and they were giving forth a brilliant light. The five foolish virgins had neglected to provide themselves with oil, they had not trimmed their lamps, and when the bridegroom came they were in the dark. Brethren, it is not enough that we have been called to the Catholic faith; it is not enough that the opportunity is given us to save our souls. We must make good use of our time, we must employ the graces we have received to advantage. We must trim our lamps and fill them with the oil of the virtues, so when the time comes that we must go to our eternal Lover, the bridegroom of the soul, we may have a light to guide our steps and may walk in the light; walk straight to the grand objective truth of our faith, Our God and our all.

(Fifth Sunday after Pentecost.)

WORDS THAT COMFORT, AND WORDS THAT KILL.

"And whosoever shall say, 'Thou fool,' shall be guilty of hell fire." (Matt. 5.)

THE Jewish law took slight cognizance of words; and of thoughts none at all. Their worship was all exterior, and consisted wholly of forms and ceremonies. The key-note of the Gospel was the announcement that God is to be worshiped in spirit and in truth. The Lord brought truth from Heaven. He proclaimed Himself "the way, the truth, and the life." He supplemented the body of truth revealed to the prophets, by the whole counsel of God contained in His Gospel. He brought down from Heaven the spirit that was to renew the face of the earth, and in the very beginning set about spiritualizing the human race and bringing it within the influence of the Triune God; the Wisdom of the Father, the Love of the Son, and the Sanctity of the Holy Ghost.

Not only is it a crime to kill our brother, but Our Saviour says it is a crime to speak injuriously of him or to him. "He who says to his brother 'Raca' shall be guilty of the judgment; and he who says to his neighbor, 'Thou fool,' shall be guilty of hell fire." He goes farther and says, men can be guilty of sin in their minds, by mere thought. "Why," he says, "do you think evil in your hearts?" He declares: "The man who looks at a woman to lust after her has already committed sin with that woman in his heart." Here we have laid down this triple morality, the morality of deed, the morality of word, and the morality of thought. And we are instructed that there are evil deeds, evil words, and even thoughts that are evil.

In this morning's Gospel we find Our Lord addressing Himself to this great sin of evil words. And St. Paul takes up the same subject and tells us in the epistle, "not to render

evil for evil, nor railing for railing; but, on the contrary, blessing." Our Lord and His Apostles would teach the world, then, the moral value and the importance of words. We, too, sometimes think that words count for nothing. Words are the most important things in the world. What avails what men have done. What imperishable monuments of man's laborious past have come down to us? Where today can we discover the great works that men have from time to time been engaged upon during the last six thousand years. They have built mighty empires, that have since crumbled into dust. They have built cities, the very sites of which we no longer know. They raised armies, and built fleets, and waged wars, and made history. And what remains of all their great works? What have we today to show for the six thousand years that men have lived and toiled on this earth? Nothing. Where is Babylon? Lost in the sands. Where is Nineveh? Echo answers, Where? What has been preserved of the great past of the race? Some few words; stupendous words; imperishable words; words that will never die; truths and sentiments that will live as long as the mind of man thinks and his heart pulsates. Words are the grandest possession of the human race today: words of wisdom, words of power, words of sweetness, words of comfort, that we make our own and which we pass down sacredly to posterity, and which will be the precious heritage of the race as long as remains on this earth. Not the man who built a city; not the man who built the wall of China; not the man who built the Colossus of Rhodes; not the man who laid out Rome; no, not he; but the man who uttered one noble sentiment nobly; the man who wrote one grand immortal line, is the man who has achieved immortality. Everything else will perish and decay, but the word of that man will live forever.

And it is not only so with the works of men; it is so with the works of God. God has built here a wondrous

monument of His goodness, of His power, of His wisdom. The universe speaks and proclaims the glory of God. But this universe shall disappear. This earth will one day cease to be. The firmament will be rolled together as a scroll and thrown aside. The pillars of this universe shall crumble and fall, but, Our Saviour says, "My Word shall not pass away." The Word of God is His Eternal Son. That word was spoken from the beginning, eternal like the Speaker. That word of God is His wisdom, and becoming incarnate, made us sharers in the knowledge of God. That is why, in sending His Apostles into the world to found His Kingdom, Our Lord spoke not of the material kingdom. He gave them no instructions as to how they should use the money that should come into their hands. He did not tell them how they should build and equip churches. He did not speak of the material organization of the Church. But He told them to go and teach; to carry His Word, preach this Gospel, this word of comfort, this word of enlightenment, to all nations and to every creature. "He who heareth you heareth Me; and he who heareth Me, heareth God the Father, who sent Me," and who spoke the Eternal Word.

And when we come to sum up the services of the Church to humanity we can tell how the Cross was first planted; and how under the shadow of the Cross the Church arose, and then around the Church the hamlet and the village and the city grew. We can tell how modern civilization sprung from the root of the Word of the Gospel; and we can show how the modern world today owes everything of value it can call its own to the preaching of the Gospel. But the grandest cathedrals fall into decay; the material works of the Church are not designed to last forever. What is the most imperishable service that the Church has rendered to humanity? The Church gathered her children into homes of learning, and the monks and the nuns spent their lives, not only in copying the sayings of the sages of old, the writings of the prophets

and the Gospel, but also the classics of antiquity. To them we owe that wondrous treasure, that priceless inheritance, the literature of the past. Through them we know what the great minds, the great souls, the great men of all ages have said. Through them we have learned what the great hearts of the world have felt. Through them we have become cognizant of the heroic past; of the poetry and beauty of ancient days.

Take one of these smallest classics, and what would the world take in exchange for it today? Take the smallest book that has been rescued from oblivion by the copying monks, and ask the world today what it would take in exchange for it? No city in the world could pay its price. Burn London, but let us have that book. Take but one imperishable line of the poet, a line emblazoned across the ages, which, coming from the skies, may be said to have entered into and taken perpetual possession of the human soul; take but that one line, and for what would we exchange it? A line of railroad spanning the continent from ocean to ocean—we can compute its value in dollars. Not the man who built the line of railroad across the continent is to be held in immortal renown, but the man who gave to humanity one imperishable verse. Words! Words! The Church has no written constitution; no charter signed by the finger of Heaven. The Church lives on every word that proceedeth from the mouth of God. Take from her her heritage of words and she becomes a widow uncrowned; an orphan, fatherless and homeless. But give her those creative words from which she sprung into being; those words out of whose womb she came forth; those words that are her unwritten charter of life and power from the eternal God; those words of her unwritten constitution which will last, though the world pass away; those words which are the foundation of her hope, which give direction to her aspirations, and meaning to all morality—oh, as long as those words are hers, as long as those mighty symbols

of power and beauty and love and comfort abide with her, so long shall she be the undisputed mistress of the world.

Words are not only the most precious things man has, but in them is verified the truth of the old axiom, "*corruptio optimi pessima*"—"the corruption of the best thing is the worst of all corruptions." The word that was intended to be the vehicle of life and hope and happiness, has been turned into a machine of death, of misery, of despair. The Word of God, by which all things were made; the Word of God incarnate by which all things are redeemed; the Word of God vivified by the Holy Spirit, by which all things are sanctified, is turned into a weapon of blasphemy; is turned into an instrument of damnation; is made a source of misery and despair in the world, by the sad perversity of man. The world today is miserable because of words; words conceived in malice, words spoken in envy; words propagated by all uncharitableness. Our Saviour says that he who calls his brother a fool shall be guilty of hell fire. And because of the abuse of speech men have turned this earth into a hell. We owe our brothers much. We owe them the truth that we know and have received. The man who will withhold from his brother a saving truth, is his brother's murderer. Therefore, every man has a gospel to make known to his fellow-man. For that reason we are given speech as a means of communication. God did not make us for ourselves. He made us for society; and speech is a means of communication, a vehicle of thoughts and sentiments. Therefore, when Our Saviour told His Apostles to go and preach this good news, this Gospel, to all nations and every creature, He meant the message not only for His clergy, but also for all His children; for St. Peter says, we all belong to a "royal priesthood."

But if we are obliged to communicate the truth of God to our brothers, oh, we are by a stronger obligation bound to impart to our brothers the love, the consolation and the comfort of God as we feel it in our own hearts. We brothers

do not need much of each other in the way of material assistance. We can all make our own living. We seldom have to call on our neighbor for material help. But there is one thing we all need, and we all crave, and we all have a right to expect, and that is kind words. We owe each other words of comfort and of cheer. And we are all able to pay that debt. It is not easy to pay a debt when you haven't the money; but here is a debt we can all always pay. A kind word costs us nothing; and our neighbor's heart is pining for that word; our poor, discouraged brother; our poor, broken-hearted neighbor, our poor friend in despair looks to us for that kind, helpful, assuring, hopeful word. And he has a right to it from us, and we have a duty to speak it to him.

Why are we so unkind? Why are our tongues turned into swords that cut and gash the hearts of our poor suffering brothers? We who have been given this speech as a means of communication; we who are blessed with the power to bless, to us St. Paul says: "Do not rail; do not return evil for evil, nor railing for railing, but on the contrary, blessing." This means of communication between man and man is a channel through which we can pass from heart to heart, and mind to mind, the word that enlightens and the word that cheers.

But we are our own greatest enemies. When we are in sorrow we do not seek comfort of each other, because we know we will not find it. There is not one of us today who would not rather be judged by God than be judged by any man on this earth. Why? Because we know we are unjust to each other; we know from sad experience that men are not fair with us. We have that means of communication, but by it we do not communicate comfort or light; on the contrary, we communicate death and the poisonous exhalations of our own heart. Words are the expression of thoughts, and thoughts are the children of the soul; when our soul is corrupt, when it is filled with uncharitableness, the thoughts

it utters will be thoughts of unkindness, and the words that express them will be words that wound. Our Saviour expressed this when He said that a man's heart can be turned into a charnel house; that men can become whited sepulchres, "filled with dead men's bones and all uncleanness" and stench. And is it not true? There are people whom you know and I know, whom we would avoid as we would carrion on the way, as we would avoid a dead animal in July; people who, when they open their mouths, not only show how they are filled with the putrid remains of the souls they destroyed, but the foul language emanating from their lips is a stench that chokes and repels you, and makes you regret you did not go to the windward as they passed by.

Now, the Apostle and Our Lord unite this morning in teaching us a lesson, not only of politeness, but of high breeding. They would have us know that we belong to a noble race; that we are the offspring of a King; that we belong to a royal service, and that our high-born character is to be shown more by our words than by our deeds. A man may have a good reputation that he does not deserve; he may have done noble acts in his life, for which he is entitled to due public credit. A woman may shine in the glare of a false and fictitious reputation. You know nothing of their characters. The test comes when they open their mouths. Hear them speak, and then you can tell in a moment what they are. The words of a man show what he is better than his acts; far better than his reputation. Many a lady may be fair to look at, be of engaging manners, but the moment she opens her mouth you see she is a common thing, an uneducated, vulgar person; and you go your way. A man may have learned external deportment, may have acquired a certain amount of polish from association with gentlemen; but the moment he opens his mouth he gives himself away. He has neither breeding, education, nor the instincts of a gentleman.

The world has learned this, and today men and women in society, men and women of this world, to attain social success, cultivate kindliness of speech. It has become a social fad now to say the kindest thing in the kindest way of everybody. And those who move in the best society now study not only how they can turn a compliment always and under the most trying circumstances; they make every occasion, every incident that arises, a provocation for some kind of a complimentary speech. You may say this is all affectation; that there is no sincerity or truth in it all. Grant that there is a great deal of French politeness, but give me French politeness all the time; give me this language of hollow compliment all the time, rather than the harsh, rasping language of censure and reproach. And you will find that, after all, there is more solid truth in the hollowest compliment ever uttered than in much of the rasping, biting censure you have often listened to. And not only do our men and women of the world, who look only to success in this life, cultivate this habit of kindliness in speech, but they have discovered that there is a certain tone of voice that should accompany compliments. And men are cultivating the rich tones of the human voice, and women are trying to acquire certain sweet tones that best suit certain terms of expression; and today we find men and women in middle age learning to sing and to modulate their voices. They care nothing for music; they study for the sole purpose of giving emphasis to this new exaggeration of kindness that seems for the moment to have taken possession of society.

Now there is a great deal of instruction for us in this. It shows that the man of power is the man who has a thought of his own, and who can express it in beautiful and sonorous phrase. It shows that the man who will win in this life, or who, as St. James says, "would see good days," must cultivate his mind and give his fellow-men his best and most helpful thoughts, and that they must be couched in langauge not only

kindly, but sweet and beautiful and musical. St. Paul tells us that we must sing; that we must "make melody in our hearts." Men who have no music in their souls; men who have no melody in their hearts, are savages, no matter how much of the veneer and polish of civilization they may have received. A polished man not only uses kindly words, but he speaks them in soft and gentle and sonorous tones. Barbarians, who know nothing of the refinements of life, see what a guttural language they have! It is simply horrible to hear them speak. And why is it that women have softer and sweeter voices than men? It is because they cultivate kindness, being naturally more loving and affectionate; and the feelings of their hearts give color to their words and tone to their voices. This is so true, that in countries where women do all the hard work and men act the gentlemen of elegant leisure, the men's speech is soft, and the women have the harsh guttural tones in their voices.

Our Saviour is Lord of all creation. He made all things. But there are two animals for which He seems to have had an aversion. One is the hog. When He cast out the seven devils, He sent them into hogs, and they scampered trooping over the precipice. And on the last day He calls those who go to hell goats. Now what distinguishes the language of goats and hogs from the language of all the other animals of the world? It is that they grunt. And all the hogs and goats among us grunt.

If we would be known of a royal race; if we would be considered children of God's hope; if we would be reputed heirs of the promise and of the blessing, we must not only speak like noble men the noblest thoughts of manhood, the truth and the wisdom of the God in whose image we are made; but we must speak in all gentleness, in all kindness, in the sweetness and mellowness of angelic music. Why was Our Lord's speech so charming? We are told people hung upon His lips; that they followed Him and could not tear

themselves away from Him. Why was it? Because of the charm of His speech. Our Saviour did not utter anything very lofty except to the enlightened. His language was very plain; He used the commonest similes. He always stayed down on the level of His hearers. But while He spoke to His hearers according to their capacity, oh, there was such a charm in His speech; a consuming fire emanated from Him that set the whole world in a blaze. I can imagine the charm of Our Saviour's words!

Look at Him on the morning of His Resurrection when He saw Mary Magdalen going about disconsolate, from grave to grave, seeking Him whom she had loved and lost. She met one whom from his appearance she took to be a sexton or a gardener. There was nothing in his appearance to indicate anything else. She looked at Him and spoke to Him; "Have they taken Him away? Do you know where they have laid Him? Tell me and I will go and will overtake them." She saw nothing in the eye, saw nothing in the dress, nothing in the demeanor to tell her it was Christ. But when He spoke the word "Mary," she almost fell in a swoon, and cried out: "Oh, Rabbonai, my Master." He had spoken only the one word, "Mary." And when He met the woman at the well, how charming was His manner. He led her on to tell Him the story of her life. He knew very well who and what she was. He said to her, "Do you not forget yourself in speaking to me? I am a Jew and you are a Samaritan, and you should not speak to me." And when she defended herself for her venture, He said: "Go and call your husband." He knew she had no husband. And when she confessed she had none, He said: "It is true you have no husband; for the one you have is not yours." Then He told her so gently the history of her life, instilling into it such words of comfort, that she rushed from His presence, seized with only one thought, and that was to make the whole world know what a wondrous man she had seen and heard. And when

the woman was brought to Him, who was caught in adultery, He listened to the charge against her; listened to her accusers, but He spoke not a word. His head hung down sadly, and going down on one knee, He with His finger wrote in the dust. We do not know what He wrote; but her accusers read it, and we are told that they slunk away. They had no further desire to press the charge against the poor adulteress. Then turning to her, He said: "Is there no one left to accuse thee?" And she said, "No, Lord, no accuser remains." Then He said: "My child, I will not accuse thee; go, sin no more."

Now, brethren, Our Lord does not wish to enunciate a mere empty sentiment this morning. Religion is sentiment, but not sentimentality. Our Lord not only says it is our duty to be kind to each other in word and speech and act, but it is a duty which He will enforce by all the penalties at His command. He says, "He who sayeth to his neighbor, 'thou fool,' shall be guilty of hell fire." A word of unkindness spoken to our neighbor is a word of blasphemy spoken against God. St. James speaks about the tongue and he compares it to a rudder, which guides the ship. He says, also, it is like a fire that spreads devastation and destruction on all sides if not checked. And he uses that strange expression, "The tongue is the university of iniquity." This is an age of education. We are a nation of readers. If we have any aristocracy in this world, it is the aristocracy of the university. St. James says the tongue is "the university of inquity," and I am afraid too many of us have graduated in that university; and some of us have gone back to take a post-graduate course.

Let us be kindlier in our lives. Let us put more love and sweetness into them. Let us be true men. There is the word of the mind, which is knowledge. There is the word of the heart, which is sentiment. There is the word of the lips, which is judgment. Let us think kindly. Let

us think thoughts worthy of a loving God. Let us think thoughts, not with the spirit of death, but with the spirit of life. Let not our hearts be filled with dead men's bones, but with living, loving memories. Let us be the friend of every man, and every man will love us and appreciate us as a friend. Going into the world every man will greet us with a smile and part from us with a sigh. Let us walk this earth like godly men, thinking the thoughts of God, feeling the feelings of God, and speaking the words of God. Then will we be heralds of peace and the world will call us the sons of God.

(Sixth Sunday after Pentecost.)

CONFIDENCE IN GOD.

"For behold, they have now been with Me three days, and have nothing to eat." (Mark 8.)

THE conduct of the multitude in to-day's Gospel, is an object lesson to us in confidence in God. These people had acted unwisely, if judged by human standards; they had left their homes for an indefinite absence, without making proper provision for their stay abroad. It may be that some of them had brought provisions, but few of them expected to stay so long. Those provisions were completely exhausted, and still they followed Our Lord on and refused to turn their faces homeward; so that at the end of a three days' journey they found themselves absolutely in need; they were suffering from hunger, and there was not wherewith to nourish them. We do not hear that they complained; the leaders did not come together to devise means of providing food for the hungry multitude; they did not hold indignation meetings; nor did they impeach their teacher. Our Saviour knew their condition, and taking pity on them, He called His Apostles together, as a king would call his cabinet; He con-

sulted with them as to how they were to meet the necessities of the people for the time being dependent upon them. "What are we to do? We have on our hands a hungry multitude; and they are three days away from their homes. If we send them away hungry they will faint on the way and perhaps perish while homeward bound. What are we to do?"

Our Saviour wanted the Apostles to answer that question, because the miracle He was about to perform was for their instruction especially. They were to have charge of the people when He was gone; they were to provide what was necessary not only for the spiritual wants of the flocks committed to their care, but often for their temporal wants as well. Therefore, He put to them that question; because the best way to interest a man in a subject is to put that subject to him in categorical form in the shape of a problem, and ask him to solve it. "What are we to do?" says Our Lord to His Apostles. "The multitude here assembled are hungry; they are far away from their homes; they will perish from hunger on the way." The Apostles threw up their hands and simply repeated: "What shall we do? We, too, are away from all supplies. We have no money to buy provisions; and if we had money there are no provisions here in the wilderness to buy." Our Saviour asked them, "What have you?" They said: "We have a few loaves here and a few little fishes." And Our Saviour bade them bring forward the loaves and the fishes, and He blessed them and told His Apostles to distribute them among the people. And they distributed them, and the four thousand people there assembled ate until they were filled; and when they could eat no more the Apostles gathered up the crumbs, and they filled seven baskets.

Now we have here, I say, an object lesson in confidence in God. "The man who puts his trust in God will not be confounded." We have many necessities. We have to provide for the needs of our body and of our soul; and the

needs of the bodies and the souls of those confided to us. Every man on this earth has weighing upon him this grave responsibility. In whom or what must he put his trust? Some men put their trust in luck, and go through the world as blind men. They look only to the passing day; they make no provision for the morrow; they would be like the birds of the air whom the Father feeds; they would be like the lilies of the fields, whom the Maker clothes with beauty. They do not act as rational men; they exercise no foresight, and live from hand to mouth, and from day to day, There are other men who confide in themselves; who have no hope beyond their own power of achievement. They go bravely into the battle of life, striking right and left, and pressing ever forward, trusting only in their strong right arm. There is a third class who put their trust absolutely in God; who realize in their inmost souls that they are children of God; that God is their Father; that they are His children on this earth just as much as they will be His children in Heaven; that He is their God here in time, just as much as He will be their God in Eternity; and in full confidence in His Fatherly providence they trust absolutely in Him. They follow Him; they abide with Him. Our Saviour says of the multitude this morning, "They have stood by Me these three days, and they have nothing to eat." And the people of God stand by God, not only three days, but all the days of their lives. And it is of little concern to them that they have nothing to eat, because they stand by God; they are in the company and under the care of God; God is their Father, and that Father will not see them perish of hunger.

Now, brethren, this confidence is the perfection and the glory of our faith. It is the personal element in our religion. We have a God; and each one of us can say, "Thou art my God." God's love envelopes us, and He can say to each one of us, "Thou art My child." Confidence has that quality

which added to faith makes our relation to God personal. We take hold on Him; He is ours and we are His. Faith simply reveals the truth. Faith is the light by which we see. Hope is that faculty by which we love and appreciate, and would possess the thing which faith teaches is good. Faith points to the good; Hope says: "Oh, that I might have it." But we might look at that good for an eternity, and we might yearn for it with our whole heart, but we will never reach it, and it will never come towards us. There is something else required. Faith tells us the good is ours; it belongs to us. Hope says: "I would then make it mine." But we may contemplate that heritage for an age and yearn for it forever more, and it will never come to us. There is necessary that personal initiative, that confidence which inspires a supreme effort; which says to itself, "If it is mine and I need it, I will have it; I will make it mine." This, I say, is the quality which added to faith makes it personal, makes it practical, and makes it effectual. Faith is the higher illumination of the mind, it is the perfection of our intellectual faculties. But faith is always engaged in abstractions, in speculations, in theories. Man is not only all mind; he is mind and heart. And God would have the worship of the man, which means the combined worship of the mind and heart. Therefore, when the mind reveals the good to be reached, and hope points the way to attain it, the heart filled with confidence says: "I will press on that way, and I will gain that goal."

In great enterprises on this earth men follow a leader. There is a difference in leaders. One leader comes and says: "Follow me, and we will try; what we are seeking is worthy of an effort, and we will try. Come, and let us see what we can do." We will not follow such a leader. Another will rise up and say: "Our end is just; it is worthy of all the sacrifice we can make for it; let us advance; let us make a supreme effort, and, if necessary, let us lay down our lives

for the sacred cause in which we are engaged." We do not want such a leader. At last a leader comes who invites us to effort and sacrifice, but says: "Follow me; follow this standard, and I will conduct you to victory; I will lead you to glory. I feel it. Victory is in the air. Success is within our reach. I will not lead you to sacrifice and death, but to triumph. Come with me, and win crowns." This man will be our leader. We will follow him. He has confidence. He has not only courage to front obstacles; he has not only the heroism to submit to sacrifice, but he has that supreme quality of confidence which makes the conqueror. Such is the born leader of men. Our Saviour says: "I will give a crown;" not to the man who suffers for the cause he thinks just, but "to the victor; to the man who overcomes I will give the crown." We are not all seeking the reward of vanquished valor; we are not hankering for the fame which belongs to the dead who die for justice's sake. We are seeking life eternal; we are seeking the glory which belongs to the children of God; we are seeking crowns. And only he who boldly promises us a crown can claim our service. Our Saviour says: "Do not be afraid, little flock; do not be afraid; do not be pusillanimous; you are made for great things. Do not fear; you can overcome every difficulty with my grace. Do not be afraid, little flock, I have prepared for you crowns, and you shall reign and be kings in eternity."

In ancient times, before the coming of Christ, there were brave men in the world; men who knew how to try and who were capable of every sacrifice. But there was no assured hope in the world. Men could not see any certain issue of the best directed intentions, and of noblest efforts in the holiest cause. Going to battle the leaders of armies would consult the gods. Priests would observe the flight of birds, and examine the entrails of victims, to see if in the heavens above or in the earth beneath they could discover

any augury of victory. The brave captain, leading an army into the field, felt as if he were taking a leap in the dark. He could not know the issue; he could not predicate victory upon the bravery of his men, or the justice of his cause; for he knew that fate was blind. And in order to inspire confidence in his men he would have some word from the gods, assuring them that they would succeed. Now, brethren, we all belong to the army of the Cross. We are under the great leader, Jesus Christ; and we are engaged in a conflict that began in Adam's day, and will not end until the last man gives up his soul in death. It is a conflict in which God and men are engaged against the devil, the world, and the flesh. And each one of us has a personal interest in the issue of this conflict. Each one of us has a part to play in this great warfare, even though our position should be that of simple soldiers. We would like to know, of all things, if we are going to conquer. Are we going to death or to victory? Is our sacrifice to be crowned with glory, and our effort with success; or are we simply offering ourselves as victims to a blind fate which thinks not of justice, and walks upon hearts? Let us consult the auguries. We do not observe the flight of birds; we do not examine the entrails of oxen and of goats. We look up to heaven and ask God if victory is before us. And Our Saviour comes out from the highest heavens, not only assuring us of victory, but holding out the crown prepared for the victor. He says: "Fear not, little flock, for I have prepared for you crowns." Now do we believe that augury? The Roman general who went out to fight the battle of his country, having been assured by the priest of Mars that a victory was before him, felt supreme confidence, and inspired his soldiers with that confidence. We have the great Captain, Jesus Christ, who tells us every one, that victory is before us. Why, then, haven't we a soldier's confidence in a soldier's word. That same Jesus Christ has taught us all

the mysteries of our religion. He has taught us all the truths for which we would shed our blood; in defense of which we would willingly lay down our lives. Now, this same Jesus Christ, who taught us the fundamental doctrines of our Holy Faith, tells us, "If you seek you shall find; if you knock it shall be opened to you; whatever you ask the Father in My name it will be given you." Do we believe that? We are poor and weak and blind and lame; yet we are called on to do a hero's part. Helpless ourselves, we have a God who promises us every help we need. Do we believe His promise? Have we confidence in what He says?

Now let me say, that if God were not disposed to come to our relief when we called upon Him, the mere fact that we have confidence in such relief would dispose Him to grant it. For there is nothing that so honors God as confidence in Him. We will never betray the man who has confidence in us. Men may, having heard of us, appeal to us because of our public reputation. Men may make parade of their necessities and appeal to us on the score of charity. Our public reputation has no claim upon us. The necessity of our neighbor does not necessarily appeal to us. But let the man come forward and make a personal appeal; above all if in that appeal there is something to satisfy us that he is prompted by personal confidence in us, then he binds his necessity to us with hooks of steel, and we will make every sacrifice before sacrificing the confidence that man reposes in us. There is no greater tribute that one man can pay to another, than to have absolute confidence in him. And there is no higher tribute that we can pay to God, than to have supreme confidence in Him. To have faith in Him is to do Him a great honor, and without faith it is impossible to please God. But we may have faith in God; may believe that He is infinite, eternal, omnipresent, omniscient; it is only when we make Him feel that we regard Him as

our Father that we add to the tribute of our mind the loyalty of our heart, and bind Him to us and commit Him to our relief. Having faith in God is to proclaim His everlasting goodness. To have confidence in God is to proclaim His universal Fatherhood. To put confidence in God is to proclaim His providence; it is more, it is to proclaim His triune personality. His unchangeable and everlasting truth. Confidence make appeal to all the attributes of God, and God would not be God, unless He yielded to such importunity.

Now, our confidence in God is not a chimera, not a notion, not a mere fancy, not a theory, not a speculation. Confidence in God is based on solid grounds; therefore, it will not be confounded. "Fear not, little flock," says Our Lord, "I have prepared for you crowns." Our Saviour has given us ample assurance that our confidence in Him will never be deceived. If you know a man well, and respect his honesty, integrity and veracity, you are willing to accept his word; his word for you will be as his bond. But if that man in whom you confide were furthermore to put his promise in writing, and give it to you, you would feel even more secure. But if that friend, conveying to you that promise in writing, were to add an oath, you would feel still further security. But if to make assurance trebly sure, he would execute a bond whereby he would pledge all he had, and even his own life, to the fulfillment of that promise, then you would be very false to your friend and very foolish, if you would not feel absolutely safe. Now, Our Saviour has done that very thing. In the case of each one of us He has declared Himself to be our friend. The night before He died, with His Apostles all around Him, in that touching leave-taking He held with His Church, He says: "I will not call you servants any more; you are My friends. I will call you friends." And if you would know what the word "friend" means read what the Scriptures say of friendship. They tell us a friend is a possession, is a treasure, the

like of which is not this side of Heaven. Our Saviour says: "I will call you My friends." And as our friend He has made a specific promise; He says, "Whatsoever you ask the Father in My name, He will give you; ask and you shall receive. Seek and ye shall find; knock and it shall be opened to you." Here is a promise of a friend to a friend. But to make assurance doubly sure He has added an oath; He says: "Amen, Amen, I say to you, whatsoever you ask the Father in My name He shall give you." And, brethren, the claim we have upon God is based upon God's goodness to us. God does not want to sacrifice Himself unavailingly; and for those for whom God has done most, He is ready to do still more. St. Augustine tells us that the highest claim we have upon the mercy of God, are the mercies he has already shown us. We have cost God so much that He will not willingly make a sacrifice of it all. The man who has lost a million is willing to venture a few more thousands to win that million back. God has sacrificed so much for us, He is always willing to add a little more to secure Him for utter loss. God has given us His love, and as a pledge of that love He has sent us His Son; and to satisfy that love He has permitted that Son to lay down His life to save us men. And having sacrificed His Son, having given us His Eternal Son as a pledge of His love, he will not see that sacrifice made in vain; He will do still more to make that sacrifice effectual. Therefore, not only is God our friend, and as a friend to a friend has made us a promise and sealed that promise with an oath; but for the fulfillment of that promise He has given His Son as hostage. Now, would we be not only blind, but foolish, if we do not accept the assurance? He says: "Ask the Father anything in My name and He will give it you."

Now, brethren, why do we not all succeed in this great enterprise of salvation? It is because we confine ourselves to futile efforts and vain hopes. We simply try, and hope

for success. We are engaged in a battle against our implacable enemy, which is our dominant passion. We are engaged in a warfare against the vices which have held the mastery over us long. And we simply say to ourselves, every time we go to confession, "I will try to do better; I will try." And when we go on our knees and ask the grace and help of God, we simply express a hope that with that grace we may succeed in our effort, that our trial may be crowned with success. Trying won't satisfy God; hoping won't give God the supreme homage he expects at our hands. He requires something more. We must not only try to conquer our faults; we must not only hope for the grace of God to enable us to succeed, but we must say to ourselves: "I am going to succeed. I will conquer. St. Paul says, 'I can do all things in Him who makes me strong.' I am weakness itself. I cannot see far, and I am a poor calculator; but I have at my side Jesus Christ, the King of Glory, who overcame and trampled on all the obstacles of time and earth; who leads the way and bids me follow. Let me add a supreme quality to my former efforts. Let me crown my aspiration with a supreme resolve to succeed. I am here at this time and have only this one life. I am here on this earth, and this is the only career I can engage in. I have only one soul, and this soul I will and must save. I have before me in eternity but one bliss; I will reach it. I will succeed. I will push on to certain victory, with the power of God behind me and God's promise of victory before me. I will be a victor in the fight. I will not only try and suffer, but I will push on to victory and glory. I will reach the crown which my Saviour holds out to me, inspired by His words: 'Fear not, little flock, I have prepared for you kingdoms; behold above your heads, hanging from the battlements of Heaven, the crowns you are to wear in eternity.'"

(Seventh Sunday after Pentecost.)

FALSE PROPHETS AND TRUE.

"Beware of false Prophets who come to you in the clothing of sheep but inwardly they are ravenous wolves." (Matt. 7.)

OUR Lord is very fond of using that figure of a sheep-fold as an emblem of His Church. He lived in a pastoral country where the people herded sheep for a livelihood; and He never tires of using this simile of a sheep-fold to represent the Church of His followers. He loves to present Himself as the Shepherd of Souls; the Good Shepherd. And further carrying out this figure He loves to compare the people of the world to ravenous wolves; to indicate and emphasize the antagonism that must always and necessarily exist between the children of this world and the children of the Church. He says: "Beware of them. They come to you in the clothing of sheep, but inwardly they are ravenous wolves." You see, Our Saviour does not expect that His followers will combat these agencies of darkness, the powers of this world. Their safety is in flight. He does not expect that the sheep will defend themselves against the wolves in open warfare. That would be to invite certain destruction. Their safety is in flight; in avoidance. Beware! Be on your guard! Protect yourselves; but do not attack.

Now, brethren, mankind from the beginning have been led like sheep. The world has always had its leader and its prophet. Sometimes the leader and the prophet were the same individual. But it seems as if men needed a leader and a prophet always. The old Latin adage has it, that "the mind moves the mass." Men live in society, and they think gregariously. The world greets a real thinker about once in a century. We find Abraham leading the children of God; but their greatest captain was Moses. He was

not only a leader but also a prophet. He had official continuance, his prophetical office was continued by other prophets whom God sent to the world to make known His will. There was always a prophetic communication kept up between Heaven and earth; between God and His chosen people. Outside the Mosaic dispensation we find the nations always guided by some one individual, sometimes human, and sometimes reputed divine. The Gentiles, the pagan peoples, were in the power of leaders, and received their knowledge from prophets, just as did the Jews. We find Confucius accepted as a leader, the guide and teacher of countless millions. We find the ancient schools of philosophy taking their names from individual thinkers, and counting in their clientele not only hundreds of thousands of individuals, but whole nations. Every nation in the world has had its leader, has had its prophet, and has had its lawgiver.

Now, Our Saviour warns us against false prophets, false leaders, who come in the guise of sheep, but who are in reality wolves. Beware, He says, of these leaders. Do not follow every man who offers to lead you; do not accept every doctrine proposed to you; put the man and his teaching to the test; "By their fruits you shall know them," He says.

Men who set themselves up as leaders of their fellowmen have always something new and of apparent advantage to offer. Sometimes it is a flashlight that illumines the dark spaces in human life; sometimes it is a panacea for all the ills humanity is heir to. Now these things must be examined. Is the truth they offer real truth? Is the advantage they hold out, a true and permanent advantage? Put these things to the test of truth and time. Only God is truth. Everything outside of God is but a shadow of His uncreated truth. Only God is holy. Whatever is good in the world, only partakes of His holiness. Therefore, in

putting leadership and doctrine to the test, we simply hold them both up and examine them in the light of God's truth and holiness.

Take the great movements of history; examine them in this light and you will find that only the dispensation of Moses, only the relations of God with His chosen people, the Jews, can stand the test. These are all founded on truth; and they all tend toward and promote sanctification, personal holiness. Every word that God ever spoke to the Jews was a word fraught with truth and holiness. Every act of God's dispensation is instinct with His own goodness. And every ray of pure light that has come down from the throne of heaven, has been refracted through the lens of God's chosen people. Take the other movements of history, and you will find them characterized by falsity and groveling self-interest. Men have started out with an array of half truths and selfish principles; they have gathered around them a following animated by their own spirit and bent upon the acquisition of the same ignoble ends. Outside the sphere of God's dispensation with His chosen people, you will find the world covered with darkness. Truth itself was darkness for them, and justice was iniquity. They served the flesh; "they served iniquity unto iniquity," as St. Paul says in his epistle to the Romans. They were servants of sin; and slaves of their own passions. Now Our Saviour tells us that His Church is the pillar and ground of truth. He tells us also that He will send the Spirit of Truth to His Church, and that this Spirit of Truth will teach the Church all truths. He puts the stamp of heavenly character upon this institution He calls His Church. He says, "He who heareth you heareth Me. As God sent Me, I send you." Now we have a truth that we can absolutely rely on; the truth of God; the primordial truth; the truth that has been preserved and guarded on this earth by God's providence from the beginning, and which in the fullness of time was

supplemented with the Gospel. That is the truth that will save.

And we have not only the truth, but we have the leader. Christ, the eternal Son of God is our leader. And He has put His Church as His vicegerent for the time being, and says: "Follow her; he who heareth her heareth Me."

Now you see, brethren, the force and aptness of these words of this morning's Gospel: "Beware of false prophets who come to you in the clothing of sheep but inwardly they are ravenous wolves." From the beginning the Church has been the herald of God's truth. Never has she spoken a word that she has had to recall; never has she spoken a word that Jesus Christ is not ready to confirm; never has she taught a truth that will not stand the test of ages; that will not shine for eternity as a star, luminous in the firmament of truth. The Church stands for truth, that eternal and immutable truth that Our Blessed Lord came to make known again to men on this earth. And she stands for the absolute leadership of God. Let us not be led by men; because man is flesh and flesh is corrupt. The Church is led by God; we should be led by God. She stands for Christ, the King. Those who follow her follow Jesus Christ; those who hear her voice, hear the voice of Jesus Christ; and those who despise her, despise Jesus Christ.

Now, brethren, there is a second test to which all truth and all human movements are amenable; that is the test of time. See the truth that God made known through Abraham, through Moses, through the Prophets. Seventeen hundred years before Christ Abraham appeared; fifteen hundred years before Christ Moses appeared; nineteen hundred years ago Our Lord appeared. Has there been any change in the revelations of these three periods? Has there been any amendment or alteration in that divine deposit of faith? No. What God said to Adam is truth to-day. What God said to Abraham and through his son Isaac to the world,

is truth today. What God spoke through Moses is truth today. What God revealed to the world through all the prophets, and ended and completed in His eternal Son, is not only true to-day, but will remain true until the end of time. "Heaven and earth shall pass away," said the eternal Lord, "but My word shall not pass away."

Now, on the other hand, where are these truths of men, these high-sounding truths that men have taught? Where are the institutions of men, the great movements inaugurated by men? Where are the great spiritual and material empires of the world's past? They are gone. Did they stand for anything? If they did, they and what they stood for are gone. They have ceased to be. All the great social, economic and moral movements of ancient pagan times are today as if they never had been; not a vestige of their work remains. Coming down the ages, what have we now of the ancient schools of philosophy? Nothing but a memory. We study them as an antiquarian studies old stones and examines old tomes. We are simply curious to know what on earth they thought about things.

Take that most terrific of modern movements, Mohammedanism. Mohammedanism today is but a mummy. It has the semblance of life, but is dead. It is the ghastliest thing on earth today, because it moves and walks as a thing of life. But it once strode the earth, one of the greatest military powers this world ever saw. It stood for a military force greater than any Christianity ever could claim. Why has it gone to the winds like the thrones of Babylon and Nineveh and the other great movements that preceded it? Simply because it had not the truth of God to stand on; and it had not the justice of God to animate it. It did not deserve to live, and it died by the just award of eternal right. Protestantism is the next greatest enemy the Church has had to encounter. It is not dead; but it is slowly dying.

Now examine the history of the Church. She is the

greatest movement ever projected into the world by the power and mercy of God. She stands for God's truth and God's leadership; and how has she discharged her great duty? What have been the movements that have gone out from her? We call them religious orders. Examine those religious orders. They at first came from the clear brain and the burning heart of some great servant of God, who not able to contain the zeal that devoured him, gathered around him others and through them projected himself into the world and into the centuries. The Church has acted cautiously. These religious orders were not approved until they had been thoroughly tested and examined. They have been allowed to go to work; but not until they have stood the test of her keen scrutiny, has she finally put upon them the seal of her approbation and made them world-wide powers. And from the Fathers of the Desert, from the dwellers of the Thebaid down to the last religious order approved by the Church, you will find that she has always sent into the world a true prophet with a true message; and the world has never had reason to grieve, because of any word she ever spoke or act she ever did. She has always stood for the truth of God and the leadership of God. The movements that proceeded from her are the only pure and holy movements that have agitated the great ocean of time. These great tides that have taken place within the great surging sea of Christianity, have received their impetus from the Spirit of God, that spirit that sent the Church into the world. They have appropriated a part of her Spirit and become the special mouthpiece of some integral portion of the Gospel. For it is through and by her that truth and salvation must come into the world.

Now, brethren, we may think sometimes that the Church is too busy with our private affairs. We do not understand why it is that Catholics are not allowed more liberty. This is true, especially as regards entrance into secret societies.

Catholics would like to belong to certain secret societies; but the Church says: "You must not;" and that should end it. But Catholics do not like this restraint. While good Catholics will not join secret societies because they do not want to defy the Church, others defy the Church and enter these forbidden associations despite her prohibition. But both alike think the Church is entirely too meddlesome sometimes. The Church is only carrying out the injunction of our Lord. He says "Beware." Her children are His sheep. She tells them they should be strong. She teaches them the virtue of fortitude. She confirms them in the faith. But there are ravenous wolves abroad in the world, and when they appear she says, "Beware! Flee to the protection of the fold." She would have her children all stand together; to be one; for in this unity is their best protection. She knows better than we where danger lurks, for she is older than we. She has been watching our old adversary these nineteen hundred years. She has been watching these old foxes, these ravenous wolves; and she knows their lairs. She has been watching these false prophets for nineteen centuries, and she knows their aims and methods. She tells us all: "Beware! Beware!" and if we are wise we will heed her warning.

Now there are certain secret societies against which the Church warns her children, which will repay a very close scrutiny. Take for instance the Free Masons. The Church warns us against them, and forbids us joining them. It is excommunication to join them. Now, Free Masonry is not a good thing, but it is much better than some other things. Masonry is better than Protestantism; because Protestantism has no idea of Church or spiritual authority! A Protestant has not the vaguest conception of ecclesiastical government. Protestantism does not look upon the Church as an agency of God at all, but as a creation of man. The greatest calamity of the world today is the failure to grasp

the mission and character of God's Church. Now Masons have some idea of a church; they insist upon certain symbols and certain ritual practices. And these symbols and practices are, as far as they go, Christian. Therefore, Masonry is a step forward from Protestantism; consequently, a Protestant does well in becoming a Mason. He is getting nearer the truth; nearer the Church. But for a Catholic to become a Mason, is to take a long step backwards; to recede, to retrograde. He is going from a whole truth to a fragment of a truth; he is going from the whole justice and holiness of God, to certain symbols of holiness. He is abdicating his royalty to become a servant of man. Therefore, if the Church had no other or better reason she would be justified in telling her children not to become Masons. Everything that Masonry has, the Church has; everything that Masonry avowedly believes, the Church believes. But the Church has the whole truth; the Church has all the counsel of God; the Church possesses all the avenues of grace. She has in her sacraments all the means that God wishes to bestow on men by which they may be saved. Therefore, for a Catholic to become a Mason would be like shutting out the light of day to grope forevermore by the glimmering light of a tallow candle. Such a step would be a fatal step backward. He would not only retrograde but he would degrade himself in the eyes of God and His angels.

So you see, brethren, if the Church had nothing more than her commission and her experience to support her authority, when she prohibits entrance into certain secret societies to her children, she would be entitled to obedience. But she has more than experience and authority, she has the truth. And these societies are all human, and because they are human they are corrupt. All these societies are halting in their declaration of principles, and at best have only a part of the truth; therefore, they are all heretics and cut off from the inheritance of God's guidance. Therefore, I say the

Church has not only experience and divine authority to justify her position, but she is right, and Catholics should obey her because she is right.

The world is and always was full of false prophets; full of these ravenous wolves. That means that all the children of the Church must stand together; must remain united in the protection of the one fold of Jesus Christ. It means that they must huddle together around the standard of the Church, for she is their leader, their protector and their shepherdess. It means also that in walking in this way and following this voice, we shall reach the blessed pastures that Christ has provided for us; and we will learn before it is too late that only God is true, and He alone can lead us from darkness into the light of His eternal day.

(Eighth Sunday after Pentecost.)

IDLENESS THE MOTHER OF CRIME.

"How is it that I hear this of thee? Give an account of thy stewardship." (Luke 16.)

THE steward in this morning's Gospel was an embezzler, and he was tempted to embezzlement by living beyond his means. He needed money, and because he couldn't get it honestly he robbed his master; he embezzled the funds committed to his keeping. And when his sin found him out and he was called to account, he added forgery to embezzlement, and became a felon. He needed money while he was in office, and peculated; and he needed money still more when he lost his office, and he conspired to rob.

Now this represents the condition of the speculative business world today. We all need money. That is the universal cry. The world is simply money-mad. We all must have money. If we cannot get it honestly we may try to get it dishonestly, because money we must have. We

are living very luxuriously in these days of ours. It costs a great deal to keep house now. Everything we put on our back costs money; not only the material, but the making of the garment costs money. But we must have good clothes, if we have to steal the money to purchase them. Men must have fine clothes; women must have fine clothes; and clothes cost money. Then we are living very luxuriously in our homes. We must have fine houses, built according to the most recent styles of architecture; they must be in a fashionable neighborhood; and they must be richly and stylishly furnished. Ground costs money; fine houses cost money; fine furniture costs money. Therefore, money we must and will have. And our amusements are very expensive; our social life is one of luxury and ostentation. Nothing is now worth enjoying, unless it costs money; and the more it costs, the more enjoyable it is.

So at every hand, at every turn, wherever we go, whatever we do, the demand is upon us for money. We must have our hands in our pockets all the time when we stay at home. When we go abroad, we must have both hands in our pockets. So I say, the demand for money was never so importunate, never so inexorable. In these days we must have money or actually suffer. Little wonder we are money mad. The child, when it comes to the use of reason, asks for money; asks for money almost as soon as it asks for bread. And as the child grows, so grows the demand, and the need, and the appetite for money.

Now money is not so easily gotten. There is not enough money in the world to satisfy the demands of all the people. There is not one dollar for every thousand dollars called for. The legitimate avenues of wealth promise only slight and insignificant returns. Money can not be amassed legitimately, except by slow and gradual increase. The man who enters into any legitimate line of business has for long years to devote his time, his energies and his labors to the success of

that business. And after he has faithfully devoted all his time and his labor to that business, he can expect only a very modest return. Legitimate business offers slight inducements to this money-mad, modern world. They do not want slow nor small profits. They want quick and immense returns. They do not want to wait. They would be millionaires in a day. The result is, they make any venture, run any risk that gives the least promise of prodigious profits. The world is just now given to gambling and speculation as it never was before. There are some happy chances, and some men do honestly become suddenly rich. The mining industry has developed a whole class of millionaires, who passed from poverty and obscurity to affluence and importance, at one bound. The mining fever first attacked the public; and the few who became millionaires inspired the many who would become millionaires with a desire to walk in the footsteps of adventure. Beside the mining industry there were the legitimate fields of speculation. There were new countries to be developed; and money wisely invested in the work of development very often brought quick and large returns to investors. After the mining craze and the investment craze came the stock and bond craze; and people invest their money in visionary schemes in the hope of reaping not only the ordinary percentage of profit, but immense fortunes, on the quotations of the money market. These schemes are, in a sense, legitimate. People who lose their money in mining stock can say that at least they had a prospect of winning; that their venture was not absolutely fatuous. Those who go upon the stock market and buy shares, can justify themselves by pointing to the hundreds, who, doing just as they did, have amassed wealth. So that speculation is not necessarily a reckless extravagance in the commercial world. But when mines and investments, and bonds and stocks fail to meet the demands of the money-hungry public, they openly turn gamblers; and today the

world is little short of one vast gambling house. People are gambling everywhere, in all the countries of the world. Men are gambling, and women are gambling. Legitimate business has to a great extent been abandoned. Legitimate speculation has ceased to offer the necessary stimulant. Fortunes today follow the arbitrament of chance. Men want the game; and gambling has become almost the universal occupation.

Now, in legitimate business there is always a sure return, even though it is slow and small. In speculation there is always an opportunity, however slight it may be, to amass a fortune. But in gambling as now conducted, there is absolutely no chance at all; for the manipulator runs no risk; gets it all, and those who pay in their money lose it all.

There are different kinds of gambling carried on. Some gamble in real estate. The United States is the only country where dealing in real estate is a business. We have real estate investors here; we have real estate agents; real estate speculators; real estate exchanges. There is no place in the world except the United States where dealing in real estate is a distinct branch of business. But it has almost ceased to be a legitimate business here. It is become a gambling enterprise mostly. The real estate men generally buy property on speculation. They invest money in speculative enterprises. But they do not invest their own money. They invest your money and my money. They make us assume all the risk. If they succeed they pay us interest, and take the profits themselves. But if they fail, we lose all and they lose nothing. There is not today a more unblushing system of gambling than that pursued by some real estate agents, who use the money of the public for the purpose of speculating in houses and lands.

And we are to blame for all this. It is the public who are supporting these swindling stock exchanges. It is the public who are patronizing these race tracks. It is the public who are putting their money into these get-rich-quick con-

cerns. It is the public who are shoving their savings into the hands of these conscienceless land sharks. And why? Simply because the public have lost taste for legitimate business, and have no use for money except to gamble with it. They have not the experience or capacity themselves to gamble successfully, and they intrust their money to professional gamblers, with the result that they lose it all.

But beside the gamblers and the speculators, there is another class of men who get rich by downright robbery. They are embezzlers and peculators, who misuse funds entrusted to their care. These bank failures show us a new class of men who would get rich at any cost. These defalcations in public offices bring before the gaze of the world a sorry lot of rogues. And peculation and embezzlement are become so common that the public cannot trust anybody nowadays. The men who handle public funds, generally become defaulters. It is a sad chapter in the national, state, and municipal history of this country. In the last fifty years the man who has had the custody of public funds, and did not steal them, has been the exception. The rule is, that the man who has a public trust betrays it. Men go to the Senate and House of Representatives; men go to our State Legislatures, attracted by the opportunities these places offer of getting rich quickly, though dishonestly.

I would that we Catholics could claim an exception in this respect; that we could show that Catholics as public officials are more honest than others. But, unfortunately, we cannot. Catholics are as weak in this regard as other people. Among the public embezzlers Catholics form a very large, if not respectable, contingent. Among the most noted public peculators Catholics are well represented. Every road that leads to the penitentiary is thronged with Catholics. Catholics want money like other people, and Catholics are weak like other people, and yield to temptation. But there are many reasons why it should not be so. Catholics know that

when they are dishonest they must make restitution. If a Catholic steals, he knows he must give back what he has stolen. If a Catholic is unjust in his dealings with his fellowmen, he knows he must make good what his neighbor has suffered by his dishonesty. If a Catholic gets into a public office and is unfaithful to his public trust, he knows he must make good what the State has lost through his peculations. Instructed Catholics know this. But there are so many Catholics who are not instructed. And these are Catholics by external observances only, who have not the strength of character to resist temptation, and yielding, compromise their Catholic character. In our own city government we find Catholics among the chief embezzlers of public funds. When it comes to corrupt legislation, when there is a question of bartering the rights of the public for private gain, you will find Catholics in the front rank of offenders. There are in St. Louis today hundreds and hundreds of rich Catholics, who have become so dishonestly, who owe every dollar they have to a betrayal of a public trust. And these Catholics go to the sacraments and hold up their heads among their fellows! It is hard to account for it. Ignorance cannot account for it all. What is the law in this matter? What is the right rule to follow in determining the guilt of public plunderers? It is, that whenever you take what does not belong to you, you are a thief, and a thief cannot enter the kingdom of heaven.

There is another reason why the world is full of thieves today. It is because we all want to live without working. We all want to live on the fat of the land and clothe ourselves in purple and fine linen, without working. Everyone of us wants to be rich. We all want to live a luxurious life. But none of us want to work. Now we are here face to face with an impossibility. The world cannot live long on its capital. You cannot eat your bread, and have it, too. Our young men will not work. Our women are all ladies, and, of

course, will not work. But both want money very badly. Our ladies have deft fingers; but those fingers are taught only to wear jewels or to handle ice-cream spoons. They are not for work; work spoils the symmetry of the digits. The woman who washes at the tub, shows her occupation by her fingers. Our young women do not want knots on their knuckles. Our young men will not work. It is beneath them; it is degrading. But all young men and all young women must have fine clothes; and they all must have money to pay the expense of fashionable entertainments; but they refuse to work. St. Paul says in his second epistle to the Thessalonians: "He who is unwilling to work should not eat." For a greater reason he should not wear fine clothes.

Now how without work are we going to keep up our present expensive style of living? We are forced to adopt a career of dishonesty. We rob the laboring man. The only producers in the world are the people who work. The only people who make a dollar in the world are the people who work for it. And the fashionable world that must have money without earning it, schemes to rob the working people, and get what they have. That is what they are doing every day; that is the meaning of all these fraudulent schemes. What a volume of literature is cast upon the world every day inviting the hard-worked toiler to put his well-earned money into swindling enterprises! In the offices whence issues all this literature you will find hundreds of idle, well-dressed, good-for-nothings, lolling in sumptuously upholstered chairs, who want money to live luxuriously, but who absolutely refuse to work. These use swindling schemes to induce the laboring man to pour his earnings into their dishonest coffers. Prospectuses of fraudulent enterprises flood our mail service. These advertisements come by every delivery; they come to me and to you, people who are supposed to have a dollar or two. From whom do they come? They come

from lazy spendthrifts who will not work. They come from people who live in fine houses; they come from members of fashionable clubs, who live luxurious and fast lives. They want your money and my money to enable them to continue their present extravagant and luxurious career.

Now how does the Church regard this matter? She teaches, and she only repeats the injunction of God himself, that every man must work; that this earth is a place of toil and care. This is the only safe world-view. If we were all to regard it in that light we would not need so much money. We would be independent of these speculators. We would live much happier than we do and get much more joy out of life than we do.

Our Saviour praised this unjust steward, who said to himself, "I must do something." He was deposed from office. His had been a very good office; it had paid him a very good salary; but that salary was not enough. He lived beyond his means; so he embezzled the funds of his employer. He thought that perhaps he would be able to stave off indefinitely the final investigation; that perhaps some happy investment would enable him to make good what he had filched from his employer. But when the fatal day arrived and he could no longer escape detection, he said to himself, "I know what I will do. I will sell my master out. I will go to his creditors, and I will compound their debts. I will give them receipts for all they owe, by accepting for myself half. I am unable to dig, to handle the pick and shovel, and to beg I am ashamed." That is it. He will steal. He won't work. When we have undermined our health by luxurious living, we cannot work. We will not acknowledge our poverty, because we are proud. And because we won't work, and are too proud to make known our poverty, we turn thieves. This is the history of the downfall of every embezzler. Go to our penitentiaries today and interrogate those who are there because of their dishonest dealings with

their fellow men. They will all tell you that they once were honest; once had money. But they lost both. They were once strong enough to work. Dishonesty and dissipation undermined their health. But they were too proud to beg and they became thieves, and landed in the penitentiary.

Now, brethren, no man ought to be above working. Poverty is no disgrace. It is because of a failure to appreciate these two great truths that men have often made shipwreck of their lives. Every man must work. This world was made a place of labor, and there is no man that God ever sent into this world that had not his task assigned him. Poverty is no drawback to any man. If you have not money, do not be ashamed to ask for a chance to earn it. If you are poor do not think that any disgrace. A man can be a man, though he is clothed in rags. A man can be a nobleman, though bent over the spade or the hoe. The clothes do not make the man; the occupation does not make the man; money, the stamp of the dollar, does not make the man.

Now why did Our Saviour praise this unjust steward? Well, it was simply because the man knew what he was about, and what he did he did with his eyes open. He said, "I am going to lose my office; I cannot represent my master any more; I cannot draw a salary in his service any longer. But I know what I will do." And he did know. He said, "I will make friends of his creditors, and when I am cast out of office they will receive me." When a man has money, every door is open to him. It matters not how he made it. The woman who wears fine clothes can be received in good society, where the poor woman in rags will have the door slammed in her face. But Our Saviour makes a distinction between the home of this man's friends and the house of God. He says, "In my Father's house there are many mansions." This unjust steward says, "When I shall fall they will receive me into their homes; the homes of this world;

the homes of fashion; the homes of frivolity; the homes of peculation; the homes of all the deadly sins. I will be received in those homes." But the door of God's heavenly home will be barred against him. He will never enter there.

So, brethren, we can take home to ourselves the lesson of today's Gospel. If we are poor, let us remember that Our Blessed Lord was poor. If we have been wealthy and are now poor, let us not forget that labor is no disgrace to any man. Our Saviour was a laboring man. Therefore, looking facts straight in the face, considering our model, Jesus Christ, we can follow in His footsteps and avoid and escape all the dangers that beset us in all the ups and downs of life. If in this world God has sent us wealth, we should know that that wealth is not for ourselves alone; that we must share it with our poor indigent brother. While we have the title to the property, we must not shut him out entirely from its use. There is no greater glory God can receive from man here below than that which consists of sacrificing earthly wealth and substance for His sake. And if all comes to all, and we are obliged to earn our own bread by the sweat of our brow, we can find comfort from the example of Our Lord, who made His own living by working at the carpenter's bench.

They say that there are no more helpless people in the world than the children of parents who were once wealthy. They do not seem to have any power to rally. They were born with silver spoons in their mouths, and when they get down to the pewter they are helpless. You see evidences of this all around. Why is it that the reduced offspring of men who in their day amassed wealth are not able to make a living for themselves? It is simply because they consider themselves above labor. They think the world ought not to expect them to work, because their fathers were rich. They would rather steal; they would rather go into those

speculations that are only disguised robberies. They will do anything but work. Just as the servant in this morning's Gospel said, "To labor I am unable, to beg I am ashamed."

Now, brethren, this is the lesson we are to learn from this morning's Gospel: a lesson of honesty; a lesson of patient frugality. We must be honest, and scorn ever to own a dollar that does not belong to us. We should not be ashamed to acknowledge our poverty if we are poor, because Our Blessed Lord was poor and so are nearly all his followers. We should not be afraid nor ashamed to work. Any man or woman in this world who thinks himself above labor has ceased to be of any practical worth in this workaday world. Therefore, brethren, we Catholics have this advantage. We know the truth. We know how wealth is honestly acquired. We know how honestly acquired wealth should be administered. We know the dignity of poverty and the universal obligation of labor. Therefore, there is no reason why a Catholic should not always be content. There is no reason why a Catholic should ever compromise his conscience. There is no reason why a Catholic should ever say, "I will abandon my God and make friends of the mammon of iniquity." There is no reason why a Catholic should not always be happy, feeling that he is the child of God and heir of the King of Kings. This earth does not end all; it is only one of the ways that lead finally into the great broad way of God's eternal bliss. I will follow the guiding light of conscience. I will go whither God leads, and when the end comes I will find Him, and to find Him then is to find eternal peace.

(Ninth Sunday after Pentecost.)

HOME AND COUNTRY.

"Seeing the city He wept over it." (Luke 19.)

THERE are certain events in the history of the world that have left an indelible impression on the human mind. They are the subjects of the world's historical canvases. They tell a tale of the world's sorrow, and portray the great catastrophes in its history. When Chateaubriand was preparing that monumental work which he has left us, called "The Genius of Christianity," he visited the East, the cradle lands of the Church; and among the pictures which that visit brought forth, there is one that represents him in picturesque pose contemplating the ruins of Carthage.

In this morning's Gospel we behold our Lord weeping over Jerusalem. With prophetic vision He saw the ruin impending over that Queen City of the East; over her people, and over her Temple. He saw the enemies of His country assembling their armies around that devoted city, attacking its walls with their battering rams, and beating them flat to the ground. He saw the Temple in which once His spirit loved to dwell, brought to ruin, not a stone remaining upon a stone to attest where it once stood. He saw His own kith and kin driven from home and country, and made outcasts on the face of the earth, never to know a home or a country more. No wonder He felt sad; no wonder His patriotic heart was wrung with grief. But in His agony He cried out, "O, City of God, if thou only hadst known!"

The history of the world is a history of disasters. On both shores of the great River of Time, there lie strewn the wreckage of mighty kingdoms, empires and states. Worldly rule has passed from nation to nation, from country to country; and the names of all those that have held sway on this earth are scarcely decipherable on the dark and dismal back-

ground of the past. Why did they rise? How did they fall? Our Saviour tells us this morning. It is because they did not know. Ignorance is the cause of all national as well as individual ruin. Every man born in this world has a calling. God has a special work for him to do, and gives him strength and grace to do it. If he squanders his time on side issues, wastes his strength in dissipation, abuses grace and mocks at opportunity, God abandons him and he is lost utterly.

Every people on this earth has a mission, as every individual has a vocation. And when a people become false to their vocation, and recreant to the trust that God has placed in them, they come to dishonor and ruin, being submerged in the great vortex of remorseless time. When a nation has proved false to its duty, and fails to carry out the mission that God gave it when He raised it to nationhood, then it, too, comes to ruin. God snatches the sceptre of power from its hand, and it disappears utterly, leaving behind not a vestige of its pride or greatness. God never yet made a useless thing. As He never placed a man on this earth without assigning to him a duty and imposing upon him a responsibility, so He never raised up a temporal power without imposing upon that power an obligation to carry out the special mission it had received from Him. And as when a man ceases to do the work that God has given him to do, he becomes a mere supernumerary in life, so in like manner, when a nation fails to carry out the high purpose for which God called it into being, it forfeits the right to live, and the axe of the Divine Woodman is invoked, and applied to its roots; and it is cut down and cast into the fire of God's wrath. Nations, as individuals, must know the will of God in their regard, and do it. For God is a God of nations, as well as a God of individuals. He has made His will known to nations, and nations are subject to that higher law which embraces not only individuals and families, but every people, and tribe and tongue.

The first step in the downward course of any nation, is a virtual apostasy from God, an ignoring of His rights, and a defiance of His sovereignty. Our Saviour says, "Oh, if thou only hadst known the day of thy visitation." God comes to nations as to individuals, in times of grace. The benign interpositions of Providence in favor of nations and peoples, are called His visits. The "Orient from on high" is said in the Scripture to have "visited us;" and God is said "to have visited and made the redemption of His people." For a nation to reject its God is to commit national suicide; as an individual resisting the grace of God invites spiritual ruin.

St. Paul enumerates the causes of national decay and death in his Epistles to the Corinthians, when he says, that those who in times past were consumed in the wrath of God had been covetous of evil things. Materialism is the canker worm that gnaws and consumes the vitals of nations. He says, "They became idolators;" and any nation that sets up any worldly interest or any exaggerated notion of national glory to worship it, in lieu of God, runs in the way that leads to certain disaster. The Scripture says of them: "They ate and drank, and rose up to play." Profligacy and luxury enervate a people and bring about premature decay. The Apostle says that they were given to the lusts of the flesh and "committed fornication." Immorality and licentiousness have been a most fruitful cause of disease and death among the nations. He says that "They murmured" against God; and this spirit of hostility to religion, this disposition to hamper and harass God's Church, has brought many a proud nation into conflict with the higher law, and hastened the day of its fall. He says that these things happened to the nations of the past in figure, and they are written for our instruction. No nation deserves to live that does not stand for something; no nation can hope for immortality that does not stand for the immutable laws of justice and right.

A purely military power endures only as long as it has men able to defend it. It is based on brute force and lives only by right of superior physical might. But of nations as of men; "he who takes up the sword" will eventually "perish by the sword."

We have here a glorious country and an imperial nation. It is just one hundred years old; but it has in that short time come to the front rank of great and prosperous nations. It has stood for principles that we once considered sacred; the principle that all just government rests on the consent of the governed; that all men are equal before the law; that no man shall be deprived of life, liberty or property except by due process of law. Are we growing lukewarm in defense of these principles? The bed rock on which our national foundations rest is public and private morality. Is our public service free from scandal? Is our private life all that is demanded for national permanency? The greatest danger that menaces our free government is the decay of domestic morality evidenced in the appalling frequency of divorce. We have more divorces in the United States than are furnished by the rest of the civilized world. The enemy of the family is the enemy of the country; and if he is allowed to go on increasing in number and boldness, the day will come when the American patriot will weep over the ruin of the Republic of Washington, when its enemies it has fostered will build a trench of profligacy about it and beat it flat to the ground and its children that are in it, not leaving a stone upon a stone of the grand basic principles for which our noble sires fought and died. Do our people love money more than they do their immortal souls? The people of God were slaughtered because they worshiped a golden calf. Do we worship a golden bullock? We would all be millionaires. Cupidity is contagious, and the desire of wealth is fairly consuming our people, and the financial and industrial world is periodically devastated by hurricanes of trusts and strikes.

The trust is the enemy of the Republic as much as the union. "Deep calls upon deep." We must curtail privilege. There must be an end of possible acquisition, and skill and industry must be our reliance; not money power or brute force. But though nations may disappear, the peoples will remain. When at the close of the Franco-Prussian war, Frenchmen were disposed to give themselves up to despair; when the armies of France were scattered, and the government was a fugitive from the land; when the hoofs of her enemies' cavalry trampled on her fair fields, from the Moselle to the Loire, the Frenchmen said: "All is lost;" then arose from every corner of France the cry of a nation's undying hope: "Though our government is fallen and our flag is trailing in the dust, the people of France remain."

So, when nations disappear, people remain. When the King loses his sceptre, he still remains a man. So a nation, though discrowned, remains a people. As an individual has a natural right to a home, so a nation has a right to a country. And as a man's home is his castle, so the land of a nation should be inviolable. As a man is supposed to be master and lord in his own home, so a people should be free and independent in its own country. Freedom for a people means not only the use of their own language, but the possession of their own lands; a literature of their own; laws and a religion of their own. When a nation has not its own language, its own literature, its own lands, its own laws, its own religion, it cannot be said to be free.

The essence of tyranny consists in being exploited by a stranger; in being used for the benefit of others; in being subject to a stranger's will; to a stranger's law; to a stranger's religion. The saddest sight on this earth is that of a conquered people and a subject nation. They had eyes to see, but they are plucked out. They had a heart to feel, but that heart pulsates no more. They had minds to think,

but thought is not permitted more. They have simply life left, and that life endures for the use and benefit of a stranger.

No wonder Our Saviour felt the sword of grief enter His soul this morning, at the sight of His country and His people, reduced to servitude and become, not the slave of one nation, but the serfs and outcasts of all the nations of the world.

When Jerusalem was destroyed her people were sent into bondage. When Julian the Apostate attempted to bring back the Jews of the dispersion, and rebuild their city, he began with the temple, taking up the old foundations; and the last stone had scarcely been lifted from its bed when we are told that balls of fire issued forth from the ground, driving away the masons and compelling the abandonment of the enterprise. So this outspoken enemy of the "Galilean" was the instrument of God in carrying out to the letter His awful prophecy. And from the day that Jerusalem fell into the hands of the Romans to the present day, and to the end of time, the Jews have been wanderers and outcasts upon the earth, without a country, and without even a foothold among the nations.

But there was something before Our Saviour's mind this morning that caused Him more poignant grief than the spectacle of the overthrow of the city of Jerusalem. He always coupled that city with His Church; and a common fate seemed to unite it with the church militant on earth and the church triumphant in heaven. In viewing the ruin of the earthly city, He saw in the distance the havoc and devastation that would from time to time visit His Church. Where is now the flourishing Church of the East; where is now the great Church of Augustine; where are now the once flourishing ecclesiastical provinces of Central Europe? Ruin and desolation have overtaken them all. The enemies of the faith have come and digged a trench about them. The hosts of heresy have beaten them flat to the ground; and there is

not today remaining a stone upon stone, of those magnificent cathedrals from whence once went out through the world, to delighted millions, the word of salvation. Many are called into the Church of God, but how many remain without? Of the millions and millions who are baptized, how many perish on the rock of heresy?

This was the desolation which above all overwhelmed Our Saviour's soul with anguish this morning. The spectacle of one small people driven from their homes and country, made exiles and outcasts on the face of this little earth, was of small importance as compared with the countless millions of those, who being called to the faith, made heirs of God's kingdom, will one day be driven out to roam for all eternity, exiles from the face of God; strangers to their eternal country and their heavenly home. The ruin of the city of Jerusalem was sad; the ruin of the Church of God in lands where she once flourished is sadder still; but the saddest picture of all, is the final ruin of Judgment Day; the ruin of the countless millions of souls for whom Our Saviour died, and who were called to the kingdom of light, scattered along all the ways of eternal dispersion, exiles forevermore from the home and country of their God.

Our Lord loved Judea because it was the land of His birth; and loved Jerusalem because it was the city of His patriotic pride. How many, many thousands of people have since Our Lord's day visited Judea, drawn thither by the desire to see and visit the land that Our Blessed Lord called His home! This feeling, this desire for a home, is universal in the human breast. We all would be at home finally. This earth is not our home; never was, and never can be. It does not meet any of the requirements of a home. It is not our own; it is not the dwelling place of peace; it is not permanent. St. Paul tells us, we have not here a permanent city, but seek one that is to come. Our Saviour emphasizes this truth when He tells us that heaven is our home, the country

of our Father, God. He never tires picturing to us the beauty and grandeur of the city of the soul; the Jerusalem that is above. He speaks constantly of His Father and the home of His Father, to invite us to which He came down upon earth. He tells us to bear our sorrows here, because they will come to an end sometime. He tells us to be faithful, that in a little while He will see us again. And when taking leave of us, He said He was going to prepare places for us in the kingdom of His Father. As the emigrant in the old world bids goodbye to his near and dear ones, assuring them that in the new world, behind the Western waves, he will win for them a home; and as at length, when under more propitious skies he has purchased his fertile acres and raised a roof-tree, he writes to the dear ones left behind to come and join him, and share with him the happiness and peace of his new-found home; so Our Blessed Lord, taking leave of us, assured us that He would go to the land beyond the skies to prepare for us a home; that He would send for us; that we would see Him again, and be sharers with him in the uncreated joys of our heavenly home. We all have seen that touching picture of St. Augustine and his mother, Monica. Both are seated on a cliff in the city of Ostia near the mouth of the Tiber looking out upon the broad Mediterranean, their eyes fixed upon the line where the blue of the sea mingles with the deeper blue of the sky. Monica, feeling her end drawing nigh, has the hand of Augustine clasped in hers, and bids him wait, wait a little while, and they would be together again. "I must go," she said to him, "but remember me. Remember me at the altar of God. I will remember you at the foot of God's white throne; in a few years we will be together again; never more to part, in the home of our Father in Heaven."

And when the yearning Christian heart sought the comfort of prayer, and asked Our Lord to teach it how to pray, Our Saviour said: "Thus shall thou pray;" and the first

word He puts upon the Christian's lips, is that touching word, Father—"Our Father." The name of father is always associated with the home; where our father is, there is our home. And to bring this truth more prominently before our minds, Our Saviour coupled in one invocation these two thoughts; and He said: "Thus shalt thou pray: Our Father who art in Heaven." God is our Father, and He is in Heaven; and His Heaven is our home.

The lesson of the Gospel this morning, then, is that we should regard ourselves here as pilgrims in a state of passage; that our chief duty is to prepare for that great day when this mortality will put on immortality, when time will be swallowed up in eternity, and the faith and hope of today will be merged forevermore in the charity of God's eternal day. An aphorism has come down from the earliest Christian ages, sanctified by the unchallenging acceptance of the Christian past, that no one can have God for his Father who has not the Church for his mother. The love we have for God and for God's Church springs from the same root. The one explains and justifies the other. The Church is the sweetest home we shall know until we are welcomed into the city of God. She may suffer injury; she can never fail utterly, until the last of her faithful children is gathered into the home of the blessed.

(Tenth Sunday after Pentecost.)

CONFESSION OF A SIN A CONDITION OF ITS PARDON.

"O God, be merciful to me, a sinner." (Luke 18.)

IT would seem to be a fundamental principle in the divine economy that every man that does a wrong must confess his wrongdoing. When Adam sinned, he did not confess. We are told he hid himself amidst the trees of Paradise; and, when God came into Paradise, not finding the first man, He

called him and asked him why he had hidden himself; and Adam said, "I was naked and was ashamed to appear." And God charged him with sin, saying, "How didst thou know that thou were naked unless thou didst eat of the tree of which I forbade you eat." Adam did not confess his wrong-doing; he tried to hide it. If Adam had humbly confessed his fault, it is more than probable that today we would not be paying the dire consequence of his sin. Not only would it seem to be a quality of divine justice, but men have recognized the truth that he who confesses his crime is entitled to mercy. In every court in the world, the man who pleads guilty can rightly claim a mitigation of justice. It is not that he is rewarded for sparing the state officials the trouble of conviction; that is not the reason why mercy is shown to him who confesses his crime. To suppose it based on any such reason would be to impugn the justice of the courts; it would mean that justice itself were guilty of compounding a felony. No; the man who pleads guilty is entitled to mercy by the common verdict of mankind. It would seem as if a humble confession of wrong-doing had the power to disarm justice to a certain extent. And we find it in very fact disarming, not only the justice of man, but the justice of God; but the Omnipotent has never shown mercy except where mitigation was justified by the penance of the culprit. From the very beginning we find the messengers of God preaching conversion and repentance. From the earliest of God's revelations the prophets have ever called upon the sinners of the world to repent and repentance began with confession and ended with works of penance. When Our Saviour's precursor appeared to prepare his way, he called upon the people of Judea to do penance; and penance meant the confession of their sins and the undertaking of works of penance. When Our Saviour appeared, He said He came to call sinners to repentance; and repentance meant the confession of sin and the performance of works of penance. And

when He sent His Church into the world to take His place and continue His mission He said "Go, I send thee as I have been sent Myself; go thou and preach this gospel to every creature. Whose sins you shall forgive, they are forgiven them." Coupled with this announcement of the truth of the Gospel was the further proclamation that men would be forgiven upon confession and the performance of works of penance. And from the beginning of the Church to the present time you find her preaching these two great fundamental truths; that men must believe all Our Blessed Lord taught; and they must repent and do penance, confessing their sins and doing works of repentance.

In the primitive Church confession was so universal that to be a Christian meant to be a confessor, one who confessed not only the truths that save, but the deeds that damn; not only the teachings of God's Church, but the errors of individual perversity. In the beginning there was public confession. Not only did Christians acknowledge themselves sinners, but they confessed their sins, and confessed them before the whole world. We have still in the Church a memorial of that great practice of the primitive Church. At the beginning of the Mass at which you have just assisted, you heard the priest recite the "Confiteor." You heard him say: "I confess to Almighty God, to the Blessed Mary ever Virgin, to the Blessed Michael the Archangel, to the Holy Apostles Peter and Paul, and all the Saints that I have sinned exceedingly in thought, word and deed," and like the publican this morning, you saw him smite his breast and heard him say, "Through my fault, through my fault, through my most grievous fault." And you answered him, through the clerk, and you made confession as he did; you acknowledged that you were sinners; and you, too, smote your breasts when you said the Confiteor. This, I say, is a lasting memorial of that old custom of the Church of public confession. We all pray

for the mercy of God; we all make confession, because that is the sole foundation for our hope of pardon.

People wonder what St. James meant when he said, "Confess your sins one to another." Different interpretations have been given to this passage. It has always seemed to me quite intelligible. In the early days of the Church people regarded sin as a disease. And is it not a disease? Is it not a disease of the soul, the most terrible of all diseases? Is it not a disease that brings death to the soul, the most terrible of all deaths? In our day we are all interested in health. We all study books treating of medicine. We all listen to theories of public sanitation. When we meet each other, what is the inquiry? "How are you? How is your health?" Every inquiry made, even in mere civility, is directed to the health of the person you meet. Now, if in this material age we are so engrossed in the question of bodily health, you can well understand how the early Christians, living only for God, having in their minds the one supreme thought of saving their souls would greet each other by an inquiry as to their spiritual health. When we become more sincere in our inquiry, and discover that our friend is really ill, we feel it incumbent upon us to tell him something that will alleviate his ailment. The man who is ill, and confesses himself so, will find a doctor in every one he meets. In like manner, in the primitive age, Christians knowing themselves sinners, confessing themselves such, were met at every hand by willing, loving friends, who offered them spiritual advice; who were willing to share with them the knowledge that saves; who were anxious to make them acquainted with the truth that had brought about their own spiritual well-being. Is it difficult, then, to understand what St. James meant in saying: "Confess your sins one to another?" Make known your ailments. Make known the weaknesses of your soul. Make known your spiritual maladies to your friends, your Christian brothers; for they

will be able to help you with their experience; with their prayers they will come to your succor.

Now, brethren, there is something more fundamental than this, in the universal law requiring confession. The man who does a wrong is a thief. He has something to which he is not entitled. If I malign your character, I do it for a purpose, for a selfish motive; and when I have uttered that calumny, I reap the fruit of a lie, and I hold it still. When I transgress the law of God I reach out my hand to something I must not touch, as Adam, when he took the apple, knew he was doing a forbiddden thing; when I commit wrong I do something that I should not do, and in doing that wrong I have gained something to which I am not entitled.

Now the first requirement in all conversions is that we surrender our ill-gotten gain. I have something that is not mine. I must give it up. I have somthing that is the price of some man's or woman's reputation. I must give it up. I have something that is the price of blood. I must give it up. If I pretend to be sorry for my wrong-doing and keep the fruits of my sin, I am a hypocrite. Therefore, restitution has always gone hand in hand with repentance. The man who has in his possession the fruits of sin, must surrender them before he can pretend to be sorry for his wrong-doing. We are told that in the late war between the States, the soldiers before going into battle always threw away their packs of cards. That was a singular thing. Soldiers who whiled away the time between battles by playing a game of cards, trembled at the thought of being found dead on the battlefield with a deck of cards on their bodies; and the moment they entered a battle they threw away their cards. In like manner, the man who expects to go before his God for judgment, must cast away from him all evidence of his transgressions, and rid himself of everything that would speak against him at the great assize.

Now, brethren, this requirement of restitution goes with all the proclamations of mercy that God has issued. We must strive, so far as in us lies, to undo the wrong that we have done. No man is sorry for doing a wrong, who is not anxious to do his utmost to undo that wrong; and that means restitution. This confession of wrong-doing is not only honorable to him who is wronged, but it is wholesome to the wrong-doer. Why does God demand confession? The man who loves his wife, may in a moment of jealousy, harbor a suspicion that she is unfaithful to him. It is only for a moment; but for one awful moment he sat in judgment on his spouse and held her guilty. When he discovers the groundlessness of his suspicion, he is not satisfied simply with banishing it; he cannot banish it; it will not down; because memory haunts him; and every time he looks into the innocent face of that woman, he feels his conscience rebuke him, and he cannot find peace until he goes down on his knees and acknowledges to that faithful woman that for one short moment he suspected her. And when he has discharged his conscience, when he has undone so far as in him lies the wrong he did, even in thought, to the woman of his heart, she meets him half way, and her pardon is as generous as his self-accusation was sincere. Instead of loving him less, she loves him more; because now she feels that her innocence is so manifest, that her purity is so patent, that no man can suspect her for a moment without being confronted with overwhelming evidence of her innocence. Knowing herself innocent before, she now feels herself triumphantly so; and she feels like loving him all the more because of the trial to which his love has been put.

So the sinner, who having listened to the voice of a tempter, for a moment believed that the law of God was not best, that God was not all in all to him.; learning his mistakes, goes on his knees before that God, whom for one short moment he mistrusted, smites his breast and says:

"God have mercy on me, a sinner;" and in this act he gives more glory to God than he did perhaps in years of unquestioning loyalty. And that is why Our Saviour says: "There is more joy in Heaven over one sinner who repents than over ninety-nine just, who need not repentance."

Confession is not only honorable to God, but it is likewise wholesome to the penitent. It makes him strong. I say that if Adam had come up like a man and confessed his sin in the garden of Eden, more than probably he would have been pardoned by God and we would have been saved the dire consequences of his fall. By confessing our sins we administer a medicine to ourselves. We know what is the matter with us. When we sin, we sin for something; and were it not for that something we would not sin. Now take away from the sinner that something, and he has no temptation to sin. When you see a child stealing, take away what he has coveted and you lessen the temptation of that child to steal. So we in sinning steal, take something to which we are not entitled, and by requiring ourselves to give it back, and make restitution, we destroy the power of temptation; because, if we cannot get the something we want, we will not sin to get it.

That is why the confessional is such a moral agency. Men who frequent the confessional will invariably stop sinning, because they can have no object in sinning. Every reason they had for sinning is removed, because they must make restitution of everything that sin has brought to them.

Now, brethren, in the Church we have this great fundamental principle of the divine economy erected into a sacrament. Repentance, in the Church, is a sacrament. When Judas Iscariot sold his Master he received the stipulated reward; thirty pieces of silver. But when overwhelmed with remorse, his honest heart refused longer to keep the price of blood, going before the priests, he flung the thirty pieces of accursed silver at their feet and said, "I have sinned,

betraying innocent blood." As Adam, when he first fell might have perhaps received pardon by confession and repentance, Judas, too, might have received pardon for betraying Our Blessed Lord, if with that confession of his wrong he had united a trust in the mercy of God. But acknowledging his guilt, and making restitution, he flung himself into the depths of despair; and this last sin was greater than the first. The despair of Judas was a greater crime than the betrayal of his Master.

Now, brethren, Our Blessed Lord has not only called upon all men to repent, but he has instituted a sacrament, and has designated the men to whom confession shall be made. And he has charged those men to hear the confession of the people; and He has put them under the most solemn obligaion of forgiving the sins of those who are contrite. As His Father has sent Him, and as He came to make known the mission He had to forgive sin, so He sent the Apostles and their successors into the world and charged them to hear and to forgive the people who confessed to them. "Go," he says, "preach this gospel to every creature. Whose sins you shall forgive they are forgiven them." And coupled with the great injunction of making known the saving truths of God was that further command, that the preachers of the gospel should listen to the people, should hear their tale of woe, and forgive them in the name of God, relieving their souls of the consequences of their transgressions. And these men, charged with this solemn duty of exercising the mercy of God towards sinners, were bound by a law that is as irreversible as the conditions of God's own existence, to maintain eternal secrecy as to the sins confided to their knowledge. In the Catholic Church today there is no duty so solemn, no bond so strong, no requirement so awful, as that which requires the priest to maintain inviolable the secrets confided to him in the confessional.

Now, brethren, you see what reason we have to be thank-

ful to Our Blessed Lord for having instituted this sacrament of penance. When Judas went before the priests of the old law, and confessed his sin, and flung the price of that sin on the ground, they shrugged their shoulders and said: "What is it to us?" That is not the spirit of the priesthood of Jesus Christ. The sinner who comes penitent to the priest and acknowledges his sin and makes restitution, is lifted up, as the sheep was lifted up by Our Blessed Lord, and carried to a place of shelter. The priest speaks to him words of comfort and pronounces upon him a sentence of absolution. And the absolution of the priest is the absolution of Jesus Christ. Whatsoever he binds upon earth shall be bound forever in Heaven; and whatsoever he losses upon earth shall be loosed forever before the judgment seat of God.

The sweetest institution of the Church is the sacrament of penance. The dearest practice in the Church is that of making confession. Yes, but do we all sufficiently appreciate it? People wonder why it is that Catholics are better than other people in all that tests the character of man. They wonder why it is that Catholic women are purer than others. Is it because they are made of different nature? Is it because they are not made of the same bone and flesh? No. Their religion only is different. When we go to confession and acknowledge our transgressions, we give a pledge that we will sin no more; and, thank God, that pledge is generally kept. The man or woman who goes to confession will either stop sinning, or he will stop going to confession. What a beautiful thought this is! No wonder that at the close of the Reformation the heads of the German cities petitioned the Reformers to re-introduce the confessional, in order to check the flood of immorality that threatened to inundate the whole country.

We have in the poor publican this morning the model penitent. He was humble; he stood afar off; he would not even look up to heaven; he smote his breast. He struck

himself, in his agony—a model of contrition. He asked God for mercy; not justice, not reward, but mercy. So the sinner, going to confession, goes on his knees, recites the act of contrition, smites his breast, and asks for mercy—only mercy. Not any good works that he may have performed, not any claim for justice does he urge when he stands before God's minister, but his only plea is for mercy.

Now, brethren, when Adam fell he tried to hide himself—as if he could hide anything from the all-seeing God. It is foolish for us to try to hide anything from God. We may hide things from our fellow-men, but God sees and knows all things. The man who sins secretly may not be a hypocrite, but he is a dissembler, and if he is living on gains to which he is not entitled, he is a public highwayman. The man who dissembles in order to deceive his neighbor, and practices upon that deception, becomes a highwayman. That does not mean we must go through the streets making confession of all our wrong-doing. No. Although that, too, were well. Great penitents have done that; and the man who is a great sinner and a great penitent, always feels disposed to do that. You have heard of St. Augustine. St. Augustine wrote a book which he called his "Confessions," and there was never a human heart so laid bare as is the heart of St. Augustine in that book. The late Cardinal Newman wrote a book called his "Apology;" and after the confessions of St. Augustine there never was a book which so laid bare to public gaze the thoughts, words and motives of a human life as that book by the late Cardinal Newman. And many of the saints had to be restrained by their confessors from making public proclamations of the sins they had been guilty of. Now, brethren, we are not required to do this, because it is too much to expect of poor, weak human nature. God requires us to make confession of the faith. He requires us to confess our faith in Him at the mouth of the cannon or in the face of flames; and he who will

deny his God to save his life is not worthy of that God. But there are men who would be willing to face the flames, to rush into the jaws of death, who are too weak to acknowledge their own private transgressions. It requires more heroism to confess one's sins than it does to confess the faith of Jesus Christ before the torturer.

But there are things, however, that as Catholics we are required to testify to in our outward lives. As Catholics we make profession of superior sanctity. People expect Catholics to be better than other people; and Catholics should be better than other people. And Catholics expect priests to be better than other Catholics; and they should be better than other Catholics; and when Catholics are not better than other people, they scandalize the world; and when priests are not better than other Catholics, they scandalize all Catholics. And why is it? Because Catholics make a profession, and priests make a profession. Catholics adopt certain ways of living; priests pursue a certain course of life. And this way of living, and this course of life, have the sanction and approval of God; and if they do not bear the fruits of superior sanctity, then either God is mistaken, or they are frauds. When a man who is sick adopts a certain medical regime, goes through a certain course of medical treatment, and fails to reap any benefit, the conclusion is irresistible that either he has not carried out the conditions of that treatment, or that treatment is worthless. So when Catholics accept the morality of Our Blessed Lord; when they receive Christ as their model, and do not show the fruits of superior sanctity, show themselves no better than other people, what does the world conclude, and what is the world justified in concluding? It is either that they are hypocrites or that Christianity is a fraud. And when priests and religious are not better than other Catholics, putting in practice a regime more exacting and more necessarily tending to sanctification than that incumbent upon the

laity, the latter are warranted in concluding that either the counsels of Our Blessed Lord are worthless or these priests and religious are hypocrites.

So you see, brethren, the necessity of not only showing penance, but also showing the works worthy of repentance. We must not only show that we detest sin, but we must give up and surrender all the fruits of sin and shun forever the occasions of sin. Otherwise we will be put down by Our Blessed Lord as hypocrits, whited sepulchres, filled with rottenness and dead men's bones.

Now, brethren, we Catholics, heirs of this sacrament and institution of penance; we Catholics, children of God's mercy; we Catholics, children of the inheritance of Heaven, do we always appreciate the blessing we enjoy? I fear not. Let us learn from today's Gospel to appreciate this greatest gift of God to man. Let us henceforward look upon the confessional box as the mercy seat of God. Let us look upon the law of the Church requiring us to go to confession, as the sweetest and dearest institution of our faith.

(Eleventh Sunday after Pentecost.)

KNOWLEDGE BEFORE SPEECH; KNOWLEDGE OF GOD MUST PRECEDE THE PREACHING OF THE GOSPEL.

"And immediately his ears were opened and the string of his tongue was loosed and he spoke aright." (Mark 7.)

ONE of the most mysterious things in nature is language. By means of certain sounds and their modulations we are enabled to convey thought from mind to mind, and truths from soul to soul. We do not know the nature of light. We cannot tell by what means the images of external objects are conveyed to our brains. We do not know how

sound moves. We cannot explain what are sometimes called "sound waves." We do not understand electricity, that subtle element which seems to ignore time and space. But more mysterious than light, more mysterious than sound, more mysterious than electricity, is what we call language. By means of language, invisible and intangible, thought passes from invisible spirit to invisible spirit; and immaterial truth is communicated from spiritual soul to spiritual soul. And these truths are more real and infinitely more important than any transmitted by the laws of physical nature.

There is no study more interesting at the present time than the science called philology, or the science of language. Men comparing different families of languages, and comparing different ramifications of language in the same family, are enabled to ascertain not only much of the history of peoples that otherwise would remain unknown, but profound students of philology have been enabled to confirm the great truths taught us by revelation; that the human family is one; that we all belong to the same parent stock, as we all once spoke a common language. As we judge animals to belong to the same species, by a similarity of their physical structure; as animals formed in the same way are said to belong to the same genus; so the human family in its highest function, in its use of speech, shows identity of origin. Not only are all men made alike, being physically and structurally the same, but they all to a certain extent speak the same tongue. Philologists have been able to group human speech into certain families, and to subdivide those parent stems into vernacular branches. But they have discovered a certain similiarity pervading all the tongues spoken by men. Certain words have been preserved that have kept their original meaning down through all the ages. But what is still more important and of still greater consequence, is the identity of structure in all human speech. Men have expressed themselves in the same way at all times and everywhere. Human

speech is like an edifice; it is based upon fixed foundations; it is constructed upon certain lines, and forms a certain architectural whole. True, human speech has undergone a great many changes in the six thousand years that men have lived upon this earth. And these changes were more rapid and radical before the invention of printing. You find even people speaking the same tongue speaking it very differently. You find people speaking the English language, speaking it so differently as to be scarcely intelligible to each other. People from the different shires of England, for instance, have a different way of sounding their words, so much so as to be unable to understand one another. In the North and South of this country, although speaking the same language and using the same words, the people pronounce the words very differently. This is because of a different organic structure in the people of the South and of the North. Nature has its effect in the formation of the vocal chords. So people living under different climatic conditions may speak the same language in a very different way.

We can understand, then, how it is that the human race, originally speaking the same tongue, scattered over the four corners of the globe during the six thousand years, should have changed very much, not only the meaning of words, but the sounds in which those words were clothed. And in the course of time those sounds, which are only signs of things, became so changed as to make their original identity no longer recognizable. This accounts for the variety of languages spoken by the human race at the present time. But the study of philology reveals the great truth that human speech was originally one; that we once all spoke the same language in the same way.

Now language was one of the original gifts bestowed on us by God. It is one of the most mysterious of God's communications to men. We are told that God was the first language teacher. He took Adam and Eve through

the Garden of Paradise and made all the living things of nature move in grand parade before them, and we are told that under God's instruction Adam gave a name to each animal as it passed. God taught us language; because God would give us truth; and every truth must be couched in language to be intelligible. God is truth itself, and man as a child of God is an heir of truth. Every truth must stand represented by a word, as every external object has its image in the mind. God Himself, the infinite truth, is reflected in His own Eternal Word. And as God is but one truth, as He is simply truth itself, all that God is is expressed in one word. But man, being finite, cannot grasp in one term the infinite truth; he must take it piece-meal. Therefore, man is required to speak not only a word, but a whole language of words.

The Second Person of the Blessed Trinity is called the Word; and He is co-equal with the Father, who is the First Person; because He is the exact expression of the Father's infinite mind. Therefore, you can see that it is a condition of God's own life that men, created to His image, in a finite order, should speak, not one word, but a whole language; should be taught the correct use of words; and a speech which conveys absolutely and beyond possibility of mistake, the truths we would express. From the beginning mankind has been careful to fix the meaning of words; and the difference between a cultivated tongue and a barbarous jargon is, one has a dictionary and the other has not. The first step in the cultivation of a language is to fix the meaning of words; and that is done by the dictionary. It was only a short time ago that we had our first English dictionary. It was not until the time of Dr. Johnson that the English language was given a position among the great cultivated tongues of the world. He wrote a dictionary in which he fixed forever the meaning of the words of the English speech. And this became all the more necessary because of the great

spread of the English tongue. It was found absolutely essential that men using the same forms and the same words, should use them to express the same truths.

Now when Our Saviour came to bring down the truths of God to earth, He was first of all careful to convey them in a language already cultivated and not subject to change; in a tongue firmly established, widely spoken, rich in literature and not likely to undergo any radical change in the ages to come. When you have precious jewels you put them in a case that they may be preserved. And when these jewels are of great value you put them in costly cases that the very covering may inspire reverence for the contents. All jewels are preserved in jewel cases; and the more precious the jewels the more precious the case. When kings would interchange certain secrets of state they do it through their prime ministers, through the men most in their confidence. This is the meaning of our having ministers in foreign courts, or ambassadors before foreign potentates. It is that our government may speak intimately and confidentially to the governments to which they are accredited. But there are sometimes secrets of such an intimate nature that kings will not trust even their prime ministers. They meet each other in some neutral territory and talk over matters of state.

Now, if there is anything apart from Himself in which God is intimately interested, it is truth; for God is Truth itself. And when He sent His Son upon this earth He gave Him a mission, to make known the truth. When Our Saviour was called before Pilate and interrogated as to His work, He said He came on this earth to bear testimony to the truth. And this truth of God, as precious in His eyes as His own existence, when He would communicate it to men, He does not use the intermediary of a mere man; or of a prophet inspired from on high. He does not use the ministry of an angel or of an archangel. When God would make known His own truth hidden from the world, He

came down Himself on this earth, and He confided this jewel of eternal truth to man, passing this precious communication from His own hand to the hands of men. God Himself became the teacher of men. Eternal verities passed directly from the lips of God to the minds of men. God Himself without any intermediary brought man into communication with eternal and immutable truth. But as we in preserving jewels, place them in precious cases, so God, in passing down to men the precious jewels of His eternal truth, His Gospel, encased them in an imperial tongue, using for a channel the grand languages of Greece and Rome. Today, whatever we know of God's revelation through His Son comes to us in the jewel case of Latin or Greek. So, brethren, we see the care that God has exercised in conveying to man the truths of salvation; and the means He has adopted to preserve those precious jewels intact.

People wonder why it is the Church is so particular about mere words. She is sometimes ridiculed because of her extraordinary nicety in the employment of theological terms. People say, "Why spend so much time; why quarrel about words?" The Church has been in turmoil for hundreds of years about a single word. At one time the Christian Church was divided into two hostile camps over the interpretation of the word "Homoousian." People cannot understand this. Take the word "transsubstantiation"—not to go farther back into history—how much time has been spent in explaining that one word? And how the schools of philosophy and theology have been ransacked and turned upside down to refute, explain away or eliminate that word, adopted by the Council of Trent. People say, "What is the use of warring about words?" Words! Words mean things; and the words of faith mean the truths of faith. When the Church of God becomes indifferent to the use of words, she will become indifferent to the truths of eternity. Words! They are imperishable things.

Why is it that the state by law fixes the standard of measures? Why is it that one of the first things every state turns its attention to, is to fix such a standard? Because the world is chiefly concerned about material things, and all material things have bulk and weight. Therefore, one of the first things to be determined by every civil government is to fix a standard of weights and measures. You say, why bother about trifles of this sort? In weighing turnips or potatoes what difference if you make a little mistake? There is every difference. Because if you allow any variation, then you open the door to all manner of fraud; and to avoid that the state says: "This shall be a foot;" and "This shall be a pound." And every man who does not conform to this standard of weight and measure is a thief; and if he is discovered using such false weights and measures he is sent to state's prison.

Now, as every state fixes its standard of weights and measures for material things, so the Church of God fixes the meaning of words, so that they may convey exactly the truths of eternity. And in order that there should be no possible mistake, in order that there should be no deception, she has fixed, not only the meaning of words, but she has adopted a language which is not calculated to undergo any change. In proclaiming the eternal truths received from Jesus Christ she couched them in the language of Greece and Rome, the most cultured and polished languages of the time, and the imperial languages of all times. And God has so ordered it that these languages should cease to be of common use and that they should be consecrated forever to the sole use of the Gospel, to the ministry of the divine word; and until the end of time they will remain the jewel cases of the dogmas of Christianity; and they will continue to speak the same truths in the same language, to the end of time.

You see the care of the Church to preserve from flaw or tarnish the jewels of the Gospel. She does not stop there.

She begins teaching the child from the moment he arrives at the use of reason to speak the exact language of truth. Why is it that we teach the catechism, and why is it that we require the catechism to be memorized? Because the Church would not only teach her children the truth, but she would teach them to express it in precise language. When the Council of Trent gave definite meaning to the language of the sacraments, it marked the point of departure of the modern exact theology from the loose phraseology of the past. But when that great Council had finished its work of definition; when it had proclaimed in precise and concise phrase the dogmas believed by Christians in all times, she appointed a special commission to write a catechism; and that catechism today ranks in authority with the decrees of the Council itself. That catechism was intended for the faithful, for the laity that they might be taught not only the truths of salvation, but how to express them in correct language. In this you see the care of the Church to preserve the truth in its simplicity and in its integrity. People will sometimes ask why children are kept at the catechism so long; why the Church requires such long preparation for First Communion. Complaint is sometimes made, too, that the Church requires too long a preparation for the priesthood. Young men after leaving college are obliged to bury themselves in a seminary for eight, ten or twelve years, studying those special branches which are to fit them for the exercise of the sacred ministry. In this you see again the divine concern of the Church. She not only would have her children put in possession of the truth, but she would teach them how to express that truth in language unmistakable. And when she would educate her ministers she takes them under her special care, and during the long years of their seminary life she makes them not only know but assimilate the truths that they would make known to the people. She would have them brought in direct com-

munication with the great teacher, God. She would have them receive the truths of God directly from God as the Apostles did. For it is the privilege of all Christians, to be taught of God. When the prophet spoke of the great privilege that awaited those who in later times would be blessed with the Gospel, he said they "would be all taught of God."

Now all Catholics are taught of God, and not of men. When Our Saviour was here, He was God, and He taught in person; and when He went hence He sent not an archangel to take His place, He did not commission men to continue to teach in His Church; but He said: "I will send you the Third Person of the Blessed Trinity; I will send you another person of the triune God; I will send you the Holy Ghost and He will be your teacher and He will continue to teach you until the end of time." So that, brethren, the Church of God continues to be taught directly by God, and all the children of the Church, sharing in her blessing, are taught of God Himself. And this teaching of God direct to men puts them in direct and immediate communication with the uncreated and eternal truth.

In this morning's Gospel you see that Our Saviour first put His finger into the ears of the deaf and dumb man. After He had cured his hearing then did He touch his lips, and "the string of his tongue was loosed and he spoke aright." Men must know before they speak. The misfortune of the world today is ignorance. Men talk, and they do not know what they are talking about. If fools were to open schools and the ignorant were to set themselves up as teachers of the rising generation; if the blind were to offer themselves as leaders of the blind, what would become of science in a short time? Men unlearned in the science of God attempt to speak about the invisible things of God, about the truths of the soul, the truths of eternity, Men establish churches; men found religions; men talk about the Gospel; men speak

of salvation; and all the while they do not know what they are talking about. Our Saviour first put His fingers into the ears of the man, and then the man spoke. No man has a right to speak for God or God's Church, who has not received knowledge from on high. And only in strict accordance with that knowledge must he speak. It is Heavenly knowledge. When the preacher of the Gospel has received from on high the truth that saves, when his lips have been consecrated by the fire from God's altar, then is he empowered to represent God before men; then the tongue of eternal truth is unloosed, and he can speak aright. But men will say: "Is there not free speech in the world? Is not this enlightened age entitled to a free press? Yes, unfortunately. You cannot curb the passions. You cannot bridle the human tongue. The only way to curb the passions is to fetter them by law; the only way to bridle the human tongue is to educate the human mind. If you would shut the flood gates of ignorance in the world you must open the fountains of knowledge. For men should know the truths that save, the truths that make for happiness here and hereafter. To that end they must be taught of God and God's Church. That is why in the ceremony of baptism the priest touches the ears of the infant, to symbolize the great truth that before a man should speak he should know; and above all things, before a man speaks of God and for God, he should know God. If this is true of the laity, it is more true of the clergy. Before they can speak of God to the people they must have received knowledge from on high. Jesus Christ, the Word of God, must open their ears; and then touching their lips with the fire of the Gospel, as the prophet's lips were touched of old, they receive the gift of tongues, and can go forth and speak of God in God's own language, and in a manner worthy of Him.

You have heard of this gift of tongues? Why was it that the Apostles received such a gift? They not only

spoke in a language that everybody understood, but they spoke in everybody's language. Why? Because when Christ commissioned His Apostles He told them to go and teach. "Go," He said, "and teach all nations." These nations they were sent to teach spoke different tongues. Not one of them spoke the language of the Apostles; but He would have His embassadors teach, and not be taught. If they had been obliged to go to Greece and learn Greek; if they had first to go to Rome and learn Latin, they would first have to become pupils of the people. They would not be teachers, but would be taught. Our Saviour would safeguard the characters of His Apostles. They should be teachers from the beginning and for all time. Therefore, He not only gave them the truth to enunciate, but also gave them the very language in which they might communicate those truths to the world. In this way you see the perfect equipment of the Church. She is independent of men. She received her mission, her authority, and all her powers, from God. And we, being children of the Church, are taken by the hand and led by her to God. We being heirs of God's eternal truth, receive that truth directly from God's own hand. We passing from death to life, from time to eternity, from darkness to light, are led by the truths of God, to the possession of God.

(Twelfth Sunday after Pentecost.)

LOVE MUST BE DOCILE.

"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with all thy strength, and with all thy mind." (Luke 10.)

WHEN the lawyer in today's Gospel asked Our Lord the conditions of salvation the latter answered with another question: "What is written in the law?"

All things created must be governed by law. All material

things are subject to a law of necessity. Two things cannot be in the same place at the same time. Physical nature is subject to the law of inertia; yet all material things have an affinity which we call the law of gravitation. And various other laws fix the necessary relations between material things. And these laws are absolute; all material nature obeys them. Any departure from those laws we regard as a miracle, and in any such event we declare that God must have intervened. The brute animals are governed by a law just as fixed and unchangeable as that governing material things. All brute animals are governed by a law of instinct; and from the creation of the first brute until the present time that law has been strictly obeyed. Every brute beast follows his instinct; and in doing so carries out the sovereign law which its Creator gave for its guidance. While all material things are submissive to an absolute law; while all brute beasts blindly obey the sovereign command of their Maker, it might be presumed that man, the noblest of God's creatures, would be distinguished for the strict observance of this sovereign law; that man, for whom all material things are, for whose use and benefit all brute beasts were made, should stand out pre-eminent in his fealty and loyalty to God. But man is free; matter is not. Man has free will; the brute beast has not. Man being free, can do what he will; therefore, he is not subject to any inexorable law of conduct. To govern him legislation is necessary. God must conform to the laws of man's nature. He must respect his freedom. If he would control his acts it must be by moral suasion. He enacts for his guidance laws, leaving man free to observe them or abide by the consequences. God, being Himself the author of his freedom, has given him a law by which every act of his may be directed to its proper end and object.

That is why in this morning's Gospel, when the lawyer asked Our Lord what he should do in order to obtain eternal life he was told to look into the law; "What sayeth the law?"

What has God commanded me to do? That is the question we must all put to ourselves, as free, yet responsible creatures of God. What is the law? What is the will of God in my regard? What must I do in order to obtain eternal life? When Our Lord asked this lawyer how he understood the condition, how he read the law, he replied: "Thou must love the Lord thy God, with thy whole heart, with thy whole soul, with all thy strength and with thy whole mind, and thy neighbor as thyself?

Our Saviour said: "You have answered aright; that is the correct response. I asked you what was the sovereign law of man, and you answered Me, and you answered Me aright. This is the sovereign law: 'Thou shalt love the Lord thy God with thy whole heart, with thy whole mind, with thy whole soul and with all thy strength; and thou shalt love thy neighbor as thyself.' *Recte respondisti*—you have answered aright."

Now, brethren, in answering in this way this Jewish lawyer expressed only a Mosaic truism. He had been taught that from his youth; he had the answer on the tip of his tongue. The Jews from the beginning were told that that was the one condition of eternal life. In the book of Deuteronomy, which is only a repetition of the law given to Moses on Sinai, we have it stated that man's sovereign duty is to love his God with his whole heart, with his whole mind, and with all his strength. The Jewish child was taught that great truth, and this Jewish lawyer had learned it in his childhood. It was nothing new when Our Saviour enunciated it. He simply confirmed the statement, and said, "You have answered aright."

Now should there be a double commandment; why should we love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength; and in addition be compelled to love our neighbor as ourself? If we love God with our whole heart, we will love the

neighbor. Our Saviour explains this by telling us that it is a sort of glossary; He says the second commandment is like the first; in other words, it is included in the first. But because of the ignorance and selfishness of men, it is necessary to add this supplement. Men loving the Lord their God with their whole heart, with their whole mind and with all their strength will love the neighbor as themselves; but because of the selfishness and blindness of men, it is necessary to draw this specific conclusion. Therefore we have this double precept, which is only a single precept and its corollary. And we are told that all the laws and prophets are carried out and fulfilled by the observance of this double precept.

Now what does this mean: "You shall love." And we must love the Lord our God with our whole heart, with our whole mind, with our whole soul, and with all our strength. Was it not enough to say we must love God? God is our sovereign good. We must love what is good; and God being supremely good, we must love Him supremely. Why should it be added that we must love Him with our whole heart? It is because we are men. We are not angels; we are men; and we have human hearts. We must worship God as men; therefore, we must worship Him with our hearts. Our Saviour rebukes the people of His time when He says, "These people honor Me with their lips, but their hearts are far from Me." God would not have simply a lip service; He would not be recognized simply as the sovereign Lord, Master, and Creator of all things; He would be loved as a father by his children. Therefore, He says, "You must love Me with your hearts; you must love Me with your whole heart, or your love is not worthy of Me." God is the supreme and sovereign good. We must love what is good; and if we are true to ourselves and true to God, we will love him solely and supremely for His sake and our own sake. If we love anything else, it must be with reference to God. We must

love God for His own dear sake, and love everything else deserving of love for God's sake.

But why is it that in Deuteronomy, and in today's Gospel, in Matthew, Mark and Luke, we have the same injunction given in the same words? In this morning's Gospel the lawyer says, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with all thy strength." He is only repeating Deuteronomy; and we find the same answer in Mark and Luke. What is the meaning of this? It is that from the beginning the people of God, the friends of God, have studied this duty, and they have discovered, both from revelation and personal experience, that the only worship of God that is worthy of Him is the worship of the whole heart. And they have gone deeper into the question and have discovered that this worship of the whole heart means the worship of the mind, the worship of the soul, the worship of the whole strength of man.

We Catholics understand this. We must love God supremely with all the powers and faculties of our being. We must love Him with our minds. Catholics love God with their intelligence. They accept the truths of faith and they bend their proud reason to the authority of God's revelation. It matters not how hard of belief the truth is; it matters not what objection is offered to its acceptance. The moment a Catholic knows that God has spoken, he bows his mind, his god-like mind, that mind which is in the possession of the truth of God; that mind, the supreme attribute that makes him like unto God; he bends that mind in submission to the dictates of God's infinite truth. But we must not only love God with our whole mind; we must love Him with our whole soul; with all the powers of our life. The soul being the fountain and source of life, we must love Him with all our soul, devoting to Him all the energies of our life, making Him the one sovereign good of everything that constitutes our individual existence. But we must worship Him also

with our whole strength; because we are made of body and soul. There are faculties of the body and faculties of the soul, and we must worship God both in our body and in our soul. Therefore, God adds that we must worship Him with all our bodily powers.

But a great question arises: Why does God give a command concerning love? You cannot command love; you cannot order your heart. Your heart is independent, and is free from the dictation even of the mind. Your heart will love only what it will. How then can God command our love? God does not command what is impossible. God gives us a power absolutely; but then He commands the way in which we shall use it. I cannot tell a man to see, if he has not eyes; but if he has eyes and is gifted with the power of vision, I can command him to look. I cannot command a man to hear if he is deaf; but if he has the power of hearing I can command him to pay attention. So God can not command us to love, if there is no love in our hearts. But when he has given us that theological virtue of charity, and we have that blessed gift in our hearts, He says: "Love Me." That is the meaning of this command. Each of us has received from God the three divine virtues of Faith, Hope and Charity. These are free gifts of God, which form our supernatural possession. Having faith, God tells us what we shall believe. Having hope, God tells us what we shall hope for. Having love, God tells us what we shall love, and how we shall love. Therefore, though God cannot command virtue, He can command the exercise of all virtues. And having given us that sovereign gift of charity, He can command us to love Him and to love Him with our whole heart, with our whole mind, with our whole soul and with all our strength.

But the lawyer in this morning's Gospel added, "And thy neighbor as thyself." The Jews knew of this supplemental commandment. Why should there be these two sov-

ereign laws? Why should there be a second command? Well, it is not necessary. Our Saviour said it was not. He says the second commandment is like unto the first; that is, it is a mere repetition of the first. But He says, "Upon the observance of this double command dependeth the whole law and the prophets."

Another question arises: Is it possible to love God with our whole heart, with our whole mind, with our whole soul, with our whole strength, and love our neighbor as ourselves? Is it within the power of our corrupt nature? Well, it is, and it is not. When Our Saviour preached morality on this earth, He preached perfection. He invited us to be perfect even as His heavenly Father was perfect—an impossibility. But He would propose to us a model. When He tells us we must love the Lord our God with our whole heart, with our whole mind, with our whole soul and with all our strength, He proposes to us a perfect service. We can do that fully only when we get to heaven. Only there can we love God as the law prescribes. But on this earth, on our way to heaven, we can fulfill the law, to a certain extent. That is, we can love God with our whole heart, by refusing our love to anything that would draw us away from God. We can give Him the worship of our whole mind by denying no truth that comes from Him. We can love Him with our whole soul by not bestowing on another any affection inconsistent with His love. We can love God with our whole strength by devoting to Him all the energies of our being, and shunning any conflict wherein the sovereignty of God might be overthrown. In heaven alone can we love God with our whole heart, our whole mind, our whole soul and all our strength; but on this earth we can love God by giving Him the whole direction of our mind, by giving Him the general intention of our thoughts, by giving Him the honor of all we do.

The reason why we must love our neighbor as ourselves,

is that our neighbor is our brother, and loving our brother we simply love ourselves and love our common Father. Now the Jews did not understand this; and one of the things Our Saviour took great trouble in explaining to them was that they could not love God and hate their neighbor. And He has repeated time and again the necessity of uniting both loves and having them both flow in the same channel. As St. John says, "We cannot love God and hate our brother." And one of the great truths that the Gospel has brought to us is that every man is our brother; that God is the Father of us all, and that the one universal law of charity is fraternal, uniting us all together in one great brotherhood.

This precept of God concerns our acts, as I told you. God cannot give us a precept to believe, to hope or to love; but having given us the virtues of faith, hope and charity, He can dictate their exercise, and He can control their acts. And brethren, we must exercise them in God's way. What use is it to have the virtue of faith, if we never believe anything? What advantage is it to have the hope of God, if we never expect anything? What is the use of having the charity of God in our souls if we never love? A virtue is a mere potency; it is a mere power; and to be of any use or value it must be put in action; it must be employed; it must be exercised. What is the use of man being fleet of foot, if he never runs? What is the use of a man possessing great knowledge, if he never speaks or writes? What is the use of a man being wealthy if he never touches a dollar of his money? When God gives us these great gifts He intends we should exercise them and put them to use. We must love God by eliciting acts of love. It is not enough that we should have a disposition to love God; we must actually love Him. We must repeat and constantly renew acts of the love of God. This is the character of all love. God loves us. How many times has He told us so? Was not once enough? In how many ways has he told us so? Was not one expres-

sion enough? In what endless variety of demonstration has He convinced us of His love? Was not one enough? No, nothing will satisfy love. It continually declares itself. He who loves must speak his love, and must speak it continuously. God loves us with an eternal and infinite love; and He is evermore telling us of His love. Therefore, if we would love God as He loves us, we must ever repeat acts of divine charity. We must tell God again and again, in season and out of season, with every breath we draw, that we love Him, that we love Him intensely, that we love Him supremely, that we love Him alone. That is why the Church has put into our hands acts of Faith, Hope and Charity. When you open your prayer-book the first thing you see are those acts. You are told to repeat them every morning at your prayers; during the day you are counseled to repeat these acts of faith, hope and charity. The Christian man lives by faith, hope and charity. His soul breathes that supernatural life of faith, hope and charity. His mind lives in that atmosphere of faith, hope and charity. His thoughts are always engaged with God; his heart is always wrapped up in the love of God; he is always thinking of what he can do to promote the honor and glory of God. This is the spirit of the Church and this is the very life of the Christian. He who loves God is always proclaiming his love, always renewing and repeating acts of divine charity. You have heard of the practice of ejaculatory prayer. What is it? It is simply those fiery darts of love which the loving soul shoots off to the heart of God, at every moment of the day.

How truly and thoroughly does the Church discharge her duty of teaching her children the law of God. She instructs us to do what God taught Moses; what He repeated through the prophets; what He confirmed through His Son; to obey this sovereign law of man; to love God with his whole heart, with his whole mind, with his whole soul and with all his strength. Not only does she enunciate that truth,

but she comes to our assistance and puts the very words of faith, hope and charity on our lips. She tells us to go down on our knees and address them to our God. And how thoroughly she carries out that corollary of the first command, to love the neighbor as ourselves. Her whole life has been an exemplification of that second great law. Is there anything more explicitly inculcated by the grand old Church than the duty of loving one another?

Therefore, brethren, let us consider as addressed to ourselves this morning the words of my text, the words spoken by the lawyer, and the words which Our Saviour declared were properly spoken. Let us strive to love God supremely. Let us try to love Him with our whole heart. Let us employ in that love all the powers of our minds and souls and bodies. During this mortal life let us try to compass that great commandment; before we are called to our final account may we all be able to elicit one perfect act of love, an act that will unite us forevermore to our sovereign God and our supreme end.

(Thirteenth Sunday after Pentecost.)

MAN'S INGRATITUDE TO GOD.

"And there is no one found to return and give glory to God but this stranger." (Luke 17.)

ALL the three persons of the Blessed Trinity contribute to the work of men's perfection, sanctification and salvation. Man was made by the joint act of the three persons. We read in the book of Genesis that when the time came to create man God said "Let us make man." We owe our physical existence then to the Triune God; Father, Son and Holy Ghost working in concert. But the perfection of man, his sanctification and his salvation, is the work of the three persons individually, each contributing his part to the general

result. We owe to God the Father that divine model, that exemplar after which we must copy, upon which we must build and reform ourselves. Our Blessed Lord said that we must be perfect, even as the Heavenly Father is perfect. We owe to God the Father then the plan of that perfection of which He is the Supreme exemplar.

We owe to the Second Person of the Blessed Trinity that inheritance of which St. Paul speaks in this morning's Gospel; for through Him we receive divine sonship and become heirs of Heaven. Through the Third Person of the Blessed Trinity we receive the gift of sanctification. He is the Sanctifier and from Him we receive all those principles and sources of perfection which run in rivulets through all the virtues.

All God's contributions to us, whether in the natural or supernatural order, are free and gratuitous gifts; for God owes us nothing. God the Father has given us the greatest gift He could bestow when He gave us His own and only Son. And the Second Person of the Blessed Trinity made us a supreme gift when He gave us Himself. "It is written at the head of the book," that is at the head of God's infinite thought, "Behold, I come." But as we owe to God the Father the gift of His one and only Son; as we owe to God the Son that gift of sonship whereby we are adopted and made children of God, so we owe to the Holy Ghost the gift of sanctification. And this sanctification is composed of those seven elements, which are called the seven-fold gifts of the Holy Ghost. Therefore, we owe God everything. Everything that we have and are is a free and gratuitous gift from Him.

Now what is the meaning of a divine gift? Why does God give? It is because God is love, and a gift is a manifestation and testimony of love. Love must give or die. Love grows rich upon what it gives away. Love must communicate itself or cease to exist. Therefore, when the eternal

Father generated from all eternity His only Son, He loved that Son with an eternal love, and He gave an eternal manifestation of that love by the gift of the Holy Ghost. And this is the proper name of the Third Person of the Blessed Trinity. As Father is the proper name of the First Person and Son is the proper name of the Second Person, so is "Gift" the proper name of the Third Person of the Blessed Trinity. This is true of the very nature of God. It was true from the beginning, from all eternity. And when God made man He loved him. He made him to His image, and He loved him for that image, because of its near approach to His own self. And in proof of that love God showered gifts upon men from the beginning. It is a token and the testimony of His love; and if we would know how long God has loved us, how long He will love us, how intensely He loves us, we have only to ask ourselves what we are, whence we came, and whither we are going. Everything that man is or hopes to be is a free gift of God. We owe Him our existence. Who made us? We didn't make ourselves. We owe Him all the powers of our body, all the faculties of our mind. Our high position in the order of nature is a free gift from Him. We are the sublimest of His works. We are lords and masters of all we survey. All nature looks up to us and obeys. And to whom do we owe our divine sonship, this sovereign and universal princedom? To the God that made us. And if this earth is not all that we would have it, if the desires of our heart and the ambition of our souls are not satisfied with what we have here; if we would look for something greater in the great beyond, from whom must we expect it? Who is to come to the succor of our yearning souls? Isn't it the same God that made us? We look to Him, the author of our nature, to finish His work and perfect it in the realm of grace. As all our life and all that contributes to our happiness is the free gift of God, so our future life and all that will make it bliss must come as a free gift from Him.

So, you see, brethren, we are the absolute creation of God's goodness. All is God's kindness, God's love, God's beneficence. Now why has God heaped all these gifts upon us? Why has He chosen us and created us? Why has He made us men? Why has He bestowed upon us all the gifts that we must recognize as coming from His hands in the order of nature? Why has He bestowed upon us so many gifts in the supernatural order; those which we call graces? Why have we been chosen by God to be the objects of His gracious mercy in the past and in the present? Why has He fortified our souls with Faith, Hope and Charity? Why has He filled our hearts with courage which enables us to face every difficulty in the way of greater perfection? Why has He filled our hearts with that love that knows no defeat; that the torrents cannot quench; that time cannot extinguish; that is stronger than death? Why has He overwhelmed us thus with His beneficence? It is because He has loved us and loves us still. A gift is a certain token of love. A gift is a gratuity. If I give in order to pay a debt, I am simply honest. If I give in order to get something in return, I am simply a business man. A gift is something that is not demanded by justice and which is given without thought of return. It is an absolute gratuity, not made in payment of a debt, or with a hope of recompense. Therefore, a free gift is a supreme testimony of love. Now God's gifts to men are all of this character. God doesn't give us His gifts in payment of a debt, because He owes us nothing. He doesn't bestow His gifts with a hope of return; because He cannot receive anything, being infinitely sufficient in Himself. Therefore, the only meaning of these gifts of God is that God loves us, and it is love's very nature to prove itself in gifts. And the fact that God has been a giver to us from the beginning and continues to give is only an evidence that He loves us from eternity and will love us to the end.

Now what is a gift, I ask again? It is something not

given in payment of a debt; it is not something given with a view of return. It is a gratuity. It is something given gratuitously and spontaneously. But there is more than that in the gifts of God. A river can fertilize a valley, and the grain supply of its flourishing fields may sustain your life and my life. But neither you nor I can thank that river or love that river for its gift. The rain may come down to refresh the parched earth early and late; it may mature our crops in the good harvest time. We may gather what the elements have bestowed. But I cannot love the rain; we cannot be thankful to the sunshine. Why? Because the river doesn't think of me; the river has no soul; the river has no love. Therefore, what the river does for me, it is not for me personally, and I cannot love it. The early and late rains never thought of me. They bless the fields and the fields yield me their crops; but neither they nor the fields ever thought of me. Therefore, I cannot thank the rain, I cannot thank the sunshine; I cannot be grateful to the fruitful fields. There is lacking the element of personality. It matters not what you do for me; unless you do it for me personally I cannot love you for it. There have been men in the world who have largely benefited mankind; men whose sacrifices have redounded to the wellbeing of humanity. There have been world benefactors whose names are preserved in history. There have been discoverers and inventors whose labors have redounded to your happiness and my happiness. There have lived men to whom you and I are indebted for much of the pleasures of living; much of the joys of home; much of the comforts of life. Well; I do not love these men; and you do not love them. Why? Because they never thought of me or you when they were engaged in the work of invention or discovery. We simply happen to be beneficiaries of their deed. But to come nearer home, there are men who have spent their wealth for the betterment of their fellow men; who have founded institutions of learning;

built asylums and hospitals and established asylums for the relief and comfort of the poor and suffering. But what orphan, what invalid, what subject of public charity ever thinks of him by whose beneficence he is blessed? We do not love these public benefactors. We do not love the state in its corporate beneficence. We do not love these public orphan asylums; these public hospitals; these public homes for the aged. We do not love these organized benefactions. Why? Because the state never thought of us; because these men who made us heirs of their labor and charity never thought of us. There is lacking that personal element. I can only love the man that loves me; I can be grateful only for the act that is done for me. And because these deeds are not personal, I do not and cannot love their authors.

We study the history of China, and Japan, and of India; and we read how these peoples, who are far advanced in civilization, and who were far advanced in civilization when our forefathers were pagans, regard life. We wonder at their mode of worship and their strange religions. In China, in Japan, and all through the East, there is the strange worship of ancestors. People worship their fathers and mothers and grandfathers and grandmothers, and all their ancestors back indefinitely; and the hardest work the Church has is to draw them away from this ancestral worship. I say these Chinese, these Japanese, these people of the Far East, are a cultured race; and if their mode of worship shocks us it is because there is lacking that element of personal divinity. They know in their inmost souls that if they owe anything to anybody it is because of the love that is bestowed upon them. Man owes to his fellowmen only what is demanded by justice and what is demanded by honor. We all know we should pay our debts. We all know how to square our accounts. There is something beyond that which arouses the attention and occupies the minds of these cultured pagans these thousands of years. They know they have within them the power to

answer love and they know that that tribute of love can be paid only to love. Therefore, they look around them and say, "Where is there something to love? Show us and we will love." Nature answers "Where?" They look into the heavens above and they see the fountains of earthly plenty. But these are material, without soul or thought, and they cannot love them. They look about over this vast earth and they see the physical agencies which contribute to their prosperity. They are gross and material, and they cannot love them. But their hearts call aloud for love. They ask if there is anything in this universe that has given them anything out of love. If there is they will love it; and because they do not see anything that has loved them out of personal affection beyond their own relatives, they say: "Well, I know my mother loved me and I know my father loved me; I know my mother's mother loved her, and I know my father's father loved him; I know there is love in the family circle; therefore I will worship the family." And that is the only worship that the Chinese or Japanese recognize. This is proof again of the great principle that man can worship and love personally only that which loves him out of personal regard.

Now, brethren, this is precisely the character of God's love; and it is this truth that makes us his lovers. God has loved me; God has loved me from the beginning, and all these things which I recognize as blessings have come from His free, bountiful hand. God has overwhelmed me with His gifts because He loved me. And He does not love me with a general love; with a mere love that embraces all mankind. He does not bless me with a general act of providence. He loves me individually. God made me because He wanted me and none else. He could have made another; He could have made thousands of others; but He chose to make me because of personal regard for me. God made me at this time, in this place; made me the child of this mother and

this father, and put me on this spot of earth; He gave me these opportunities and graces because He would have me in His service here and now. God gave me the mind I have; He gave me the dispositions I have; He gave me the surroundings I have, because He would have me just thus and not otherwise. God has given me all spiritual gifts I have. God has given me my career, my vocation; He has given me this very task in life and a certain place in the life to come because God has had me always lovingly in mind, not as one in many; but individually and personally.

Now, brethren, we are therefore under obligations to God in the most absolute and universal fashion. Everything we have or hope for is His individual, personal gift. It is a gift direct from the hand of God into our hand. A good gift is called a benefaction; and a benefaction is something done which improves us. God made us; we owe Him everything, because we are indebted to Him for everything. But a benefaction, being an improvement, being a betterment of our condition morally, physically or socially, puts us under an obligation to the benefactor. And as it would be an apostasy not to recognize God and thank Him and worship Him for what He has done; so it would be rank ingratitude not to recognize and praise and recompense any good deed that improves us, done out of affection, out of personal love, as a pure gratuity. There is no crime so black as the crime of ingratitude. It is a crime that every man execrates. It is a crime in darkest Africa; it was a crime in cultured Athens. Every man of all times execrates the ingrate. There is no greater virtue in the order of nature than truth and loyalty to one's friends. It is not a supernatural virtue; it is only a natural virtue. But it is the highest and noblest of all. And as that man is a true man who is true to his friends, so that man is the basest of men who is false to his friends.

Now there are degrees of ingratitude. The first degree of ingratitude is to forget a benefit. And men are very much

inclined to such forgetfulness. A greater sin against gratitude is remembering not to be thankful for a benefit. A still deeper degree of ingratitude is to hate the man that does you good. But the supreme act of ingratitude is to turn the benefits you have received against your benefactor.

Now this is precisely what we sometimes do toward God. God is our supreme benefactor. We forget His blessings. Oh, that we would be ever mindful of them. We forget them sometimes because we think they are not for us, personally; that we are only one of the numberless beneficiaries of His general providence. We do not stop to think God is our God; that all God does for us is for us individually; meant for no one else. All the gifts of God we possess, everything we are and hope to be, is a personal gift of God to us. We do not think of that. Or thinking of it, often we do not give thanks.

Now if there is anything that the Church inculcates above everything else, it is this duty of thankfulness. We must always and under all circumstances be thankful to God. In the Old Law, as in the New, God demanded this tribute of thanks. In the Jewish dispensation there was a special feast of thanksgiving. And the sacrifice of the Eucharist is called the sacrifice of thanksgiving. If you look in your prayer-book you will see that at the close of every prayer there is the ejaculation: "Thanks be to God." The Church would thus teach her children the duty of thankfulness; to always return God thanks for every blessing that comes down from His bounteous hand. But men not only do not thank God, but they often hate him. The sinner hates God. Not only that, but men often turn the gifts of God to God's own undoing. We use the life that God gave us to destroy the life of God. We use the love that God gave us to strangle God's love. We use the time and opportunities that God has showered upon us to make God unknown and dishonored in the world. We thus murder the love of God. We raise our

hands against the very person and life of God. God is in personal and direct relation with us; and everything we do to Him strikes at Him directly. God would be known not only as a force, and energy, the author of nature, but would be known as our Father, as our Lover, as our Friend. When Our Lord would introduce us to His Heavenly Father, when He would teach us how we should approach Him on bended knees, He bade us open our lips and say, "Our Father." Two momentous words. No two words could have been uttered to express and emphasize more our personal relation with God. What is more personal than the relation of a father to a child? And God is "Our Father." And to intensify this there is the word "our." He is my father and your father. He is the father of the universe; He is the father of the murmuring brook; He is the father of the flower of the field; He is the father of the beast of the forest; He is the father of the wind and the storms; but, oh! above all, He is my father. My relations to Him are of the most intimate character. His love for me is the most personal of loves; and my ingratitude to Him is therefore the basest of all ingratitudes.

In this morning's Gospel ten lepers came to Our Lord asking for mercy. "Have mercy on us," they cried. And Our Saviour took pity on them and bade them go and show themselves to the priests. And while they were going they were cleansed. One returned. One came back to glorify God, and he fell upon his face before Our Lord, and thanked Him. And Our Lord said, "Were there not ten cleansed? Where are the nine? There is found but one to return and give thanks, this poor stranger. The one who is least beholden to me; the one whom I least loved, because he was a stranger, has come back to thank me." You see how Our Lord feels the sting of ingratitude. You can from this imagine how God resents this crime. Ingratitude murders love, because love is the source and fountain of every good

gift. When Judas betrayed Our Lord, he received that most withering rebuke: "Friend, why hast thou come hither?" "Friend!" All the sins against God are sins against friendship. All the offenses against God are offenses of ingratitude. All the sins we commit against God are of the most personal nature, and call for personal resentment and punishment.

On the last day, when Our Lord will judge the living and the dead, we are told that there will be only two sentences pronounced; one will be "Come, come, ye blessed of my Father." The other will be "Go; depart from me, ye cursed." There is on the one hand the supreme reward of love. "Come." The love of God says to the love of man: "Come." The Eternal Lover says to His creature lover: "Come; let us love each other forevermore." And God says to the ingrate, to the man who would not love, who was proof against even God's advances: "Go." That is love's supreme malediction—"Go." God blasts the soul with that one word: "Go." Love between God and the unrepentant sinner is dead forever. There is no bond uniting them more; they must part forever.

Now, brethren, let us remember and never forget that our relations with God are personal. Lovers live a common life. Lovers love the same things and hate the same things. Lovers merge their lives in one. That is why in marriage the Church teaches her children there shall be only one life; that the two shall henceforward be one. Lovers love to communicate everything, to share everything. The lover wants to be beholden to his lover for everything. And thus love reciprocates love. So we, if we live a life of love, a life hidden with God in love, must share with Him everything. We must have no thought that He cannot share; we must do no act that is not in keeping with His eternal truth. In this way we will lead a life of love, a life united with God, a life thoroughly permeated, completely absorbed, entirely buried in God. And after we shall have passed through this vale

of tears and suffering and death, this life of suffering love will be swallowed up in life of glory; when God's love for us and our love for God will receive the seal of an eternal union. Then our adoption will be complete; and as sons of God we shall see Our Father as He is, face to face, forevermore.

(Fourteenth Sunday after Pentecost.)

GLORY AND GAIN IN GOD'S SERVICE.

"You cannot serve two masters." (Matt. 6.)

TO serve is to do the will of another. All service implies obedience. Man has a will of his own, but he can obey another's will, and that obedience implies that the will of the other shall supplant his own. Man is the author of his own acts. He is a free agent; but he can dispose of his freedom and permit another to dictate what he shall do. But man is free only within a very limited sphere. He is not free in the physical order. He cannot determine when he shall be born; that is fixed by another. He cannot decide for himself where he shall be born; that, too, is something controlled by another. He cannot determine in advance whether he shall be born a man or a woman; whether he shall be white or black; whether he shall be a citizen of one country or another. All these things are determined for him. And after he comes into life he does not decide for himself how long he shall live; what health he shall enjoy. All this is determined by another. Man is not free, therefore, in the physical order. He cannot determine for himself whether he shall live in a hovel or in a palace; that is something beyond his control. He cannot in childhood know whether in manhood he shall roll in luxury, clothed in purple and fine linen, or break the bread of sorrow sitting on the dung hill of disease and misfortune. In the moral order he is free within a very narrow circle also; he

is free only to select his master. The difference between a servant and a slave is, the slave cannot choose his master. His master purchases him as a chattel; he has no choice; whereas, the free workingman chooses the man he would serve. He can choose to work for any master he may select; but he must work for somebody.

There are no absolute masters in this world, for all men must serve. In the physical order you find subordination everywhere. God's power in nature moves everything. Motion is a proof of the existence of God. In the moral order God's will should be sovereign. In the moral and physical orders God should be supreme. Order implies subordination; one thing ministering to another and all co-operating to one common end. In the physical order we find the sun, moon and stars shining to embellish, to vivify and fructify the earth. The crops grow to feed man and beast. Air and soil contribute to the growth and maturity of the crops. In the moral order we have the same thing. All members of society must live in subordination one to another, if there would be peace among men. But all must co-operate and serve a common end. There is no man in this world absolutely free. While the master has under him those who serve him, so he has above him those whom he must serve.

Service, then, is the universal law; and service implies obedience. There are three kinds of service. The first is that which we owe our parents. Children must obey their parents and serve them by the dictates of nature and by the Fourth Commandment of the Decalogue. This service is called piety. There is a duty which we owe society; we call it the public service. We must all do our part and discharge our duty to the state. The public claims such service. We have the civil service, and we have the military service and the diplomatic service. All these are known as the service of the state. But the highest service to which man is called is the service of God. God is the sovereign Lord and Master, and

to Him we must pay our highest service. This service is called devotion or religion. I say that no man in the moral order is absolutely free, any more than he is in the physical order. We must all pay due regard to those who are placed above us, and every one of us has a superior. The Roman soldier who asked Our Lord to visit his house explains the character of this service. He says: "I say to this one, 'Do this,' and he doeth it; and to another, 'Come,' and he cometh."

Obedience is the soul of all service; and as all men must be servants, all men must practice obedience.

But we can choose our masters; that is the substance and limit of our privilege. Our freedom consists in the right to choose whom we would serve. We can serve God or we can serve the devil. We can live for eternity or we can live for time; we can follow the laws of the spirit, as St. Paul says in the epistle of today, or we can follow the lusts of the flesh; we can either serve God, or serve the world, or serve our passions. This is the free choice of service we all can claim. But Our Saviour tells us this morning, and the statement is one that goes to the root of things: "You cannot serve two masters;" you cannot serve God and serve the world; you cannot serve God and serve your passions. There is no question of right or duty here; it is one of fact: you cannot. Therefore, this morning we should consider this question of choosing the master we would serve. We are not slaves; we were not bought at the block. We are free to choose whom we would serve. The people of old were asked to make choice of a sovereign master. The old law has given place to the new. Both are called covenants, because they are solemn contracts entered into between God and mankind. God is the employer; men are the employes. The terms of the agreement are fixed in the covenant.

Now the first question in entering into any service is, "What are the wages?" That is the supreme question for the man of toil. Let us thoughtfully consider what are the

wages which God pays His servants; and the wages the world pays its servants; and the wages the flesh pays its servants. We have two very important witnesses on the first point. The first witness is St. Paul. St. Paul tells us that "the eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive what God has prepared for those who serve Him." But a more trustworthy witness than St. Paul is God Himself. He says: "I will be your reward exceedingly great." That is the wages that our Heavenly Master pays. What does the world promise? Material things, earthly things; things paltry and perishable. "All the kingdoms of this world and their glory I will give thee, if falling down thou wilt adore," said the tempter. What are the things of earth? Dust and ashes; mere dross; fair to the eye, but withering at the touch.

But perhaps our passions are a better master. We could serve ourselves, perhaps, under better conditions. Ask the poor voluptuary; ask the debauchee; ask the poor drunkard; the poor gambler. Ask the first; ask him who has given his life to the service of the flesh what he thinks of his bargain. He will tell you the condition is so intolerable that those who give themselves up to it almost invariably end their career in suicide. They cannot endure it. The man who becomes the slave of fleshly vice cannot stand it. The man who becomes the slave of liquor cannot stand it. The man who becomes the slave of the gaming table cannot stand it. All these go through life with their hand clutching a pistol; and when they can endure the conditions no longer they end it all by suicide. Here are the three masters whom you would serve. As Moses said, "Choose you this day."

The next question in choosing a service is, "Shall I be paid what I am promised? Is my master good for pay?" What is the use of working for a man who promises you big wages if you never find him on Saturday night? God always pays.

No one has ever yet done an act for God who did not receive his reward; from the first man that was made down to the last man that dies. You can send the question down through all the ages, and you will not find that a solitary man has ever done anything for God who has not received his full pay. The world promises, but does not perform. The world promises all the kingdoms it possesses and their glory; but it never delivers them. The world pays in empty promises. The flesh pays, but pays in counterfeit money. It gives what it stipulated to pay; but the coin is spurious. Nothing in pleasure, but shame and remorse. The man who gives himself up to carnal indulgence reaps a double disgust; he has done a degrading service; and he has been paid in spurious coin.

Then we next must consider the character of the service. It is more honorable to be the slave of a king than to be a servant of a slave. God calls us to His service. What is that service? It is to co-operate with Him; to assist Him in doing His work. Where the person served is the highest and the quality of the service the noblest, the most absolute slavery becomes the most honorable service. There is nothing degrading in labor when that labor is done for God. The highest ambition of every rational creature should be to do the highest work of which he is capable. And the highest work that can be conceived is the infinite work of God. And when we are called to God's service and are asked to co-operate with Him, our service infinitely ennobles us. To serve a mortal, to serve a fellow-man, to serve a creature is degrading; but the most degrading service of all is the service which we engage in when we descend to the pigsty and agree to serve the swine of our passions.

I say that the service is a universal condition. We must all serve. We must all obey. This truth of nature and dogma of religion was rejected by the Reformers. They said that under the rule of the Gospel no man need obey;

no man need serve. They raised a false standard of liberty. They released every man from every duty of decency and every obligation of justice. And from this false idea of liberty came not only the deluge of the Reformation, but that awful culmination of human madness that is known as the French Revolution. All came from this false idea of a personal liberty. Labor is a law for all. Not only was all service to men denounced as an oppression by the philosophers of the eighteenth century, but the very sovereignty of God was attacked and His service decried. The world was taught to believe that the service of God was a tyranny; they rejected His supremacy, and in rejecting God they rejected the authority of the Church. For this God, through Jeremiah, reproved the Israelites of old, saying, "Thou hast broken my yoke; thou hast burst my bonds; thou hast said 'I will not serve.'" In renouncing the service of God the men of the sixteenth century hoped to attain freedom; but in the nest of liberty they found the vulture of slavery.

I said we can sell our labor. Now this question of labor is at the present time the most exasperating of all social and political questions. We must look to the Church always to solve all such questions aright. The best condition of labor is where the servant shares fully in the profits of his master; where the laboring man shares in all the fruits of his toil. That is called co-operative industry. That is the only basis upon which the relation of employer and employe can be satisfactorily established. The man who furnishes the money to conduct a business enterprise is only a partner with his workingmen, who furnish the labor. Therefore, there should be a pro rata distribution of the profits. That is common sense; that is Christianity; that is the teaching of the Church. Now where do we find that these conditions obtain? Only in the service of God. God says, "Come and work with me. God works with us side by side, as a master workman works side by side at the bench with

his fellow toiler. God, taking us into His service, works side by side with us in the glorious workshop of eternity. Not only does He share with us the labor, He shares with us all the profits of the eternal investment. He says: "You shall have all that I have. I will be your reward. What is mine shall be yours. You shall live in my house; you shall sit at my table. I and you shall be boon companions in all the glory and bliss that result from our common toil." Is not that the simple truth? Is not that what God has told us from the beginning? Is not that a truth that the Church has been inculcating through all the ages? There is co-operative industry in its sublimest sense. We are called to the grandest and noblest work that man can engage in. We are called to co-operate with God in the work of God, and our reward is God Himself.

But we cannot serve two masters. If we don't serve God, we must either serve the world or the flesh. It is for us today to make a choice without any excitement or undue fervor. We should today make a choice of masters. We cannot be free; we must have a master; we must serve; we must obey. Then whom shall we serve? Whom shall we obey? From the beginning God put that question to us, that solemn dilemma: "Will you serve me, or will you serve another?" He read His covenant to the people of old and He asked them would they serve Him. When Moses read the law to the chosen people he asked them if they would observe that law. There never was a moment when man had not to choose between God and God's enemy. And in the New Law, in the Christian Covenant, the child in baptism is asked the question if he will serve; if he will serve God; if he will serve Him with his whole mind, with his whole heart and with all his strength. And before the water of baptism is poured on his brow his sponsors must speak up and say, "Yes, I will." That is the inexorable condition of all Christianity; to serve and love God; to

devote ourselves to God with our whole heart, our whole strength and all our mind. And when children grow to manhood and womanhood, and they come to engage themselves in holy wedlock, what is the condition? Obedience. The woman must obey her husband, as her husband must obey God and His Church. When the young levite comes before the altar to enter the holy ministry, he is met at the altar steps, and he is made to promise obedience. Obedience! "Will you reverence and obey those who are placed above you?" And when the young girl seeks the habit of religion she is met at the cloister gate and asked the same question, "Will you obey?" Beside the vows of poverty and chastity, there is that other vow exacted, the vow of obedience. The religious must obey; and the priests obey. And when the priest comes to receive episcopal consecration and the imposition of hands that admits him to the apostolate, before the mitre is placed upon his brow, he is asked if he will obey the sovereign Pontiff, the vicar of Christ on earth; if he will believe the teachings of the Church and proclaim them to the people; if he will obey all the commands that come to him from Rome? He must swear and vow that obedience in all these things. And going up step by step and grade by grade in the hierarchy of the Church we reach the chair of Peter. And even the sovereign Pontiff, looking over the world, master of all he surveys, the most absolutely independent creature of God on earth, speaking in the name of God and teaching the universal Church, the vicar of Christ on earth, solemnly proclaims Himself a servant; not only a servant, but the servant of the servants of God.

Oh, brethren, there is glory in belonging to God's service. It is the highest dignity that man can aspire to. I have a will of my own which I can follow, but I ennoble myself when I follow the superior will of one holier than I. To do the sovereign will of the sovereign good; to follow it

absolutely and to execute it strictly, is to be "perfect even as the Heavenly Father is perfect." To be under a necessity of such perfect service is to share in the sanctity and immutability of God. The highest glory I can claim as a free and rational creature is to follow the most holy will of God, which is the highest and noblest law that a rational creature can propose to himself. Therefore, in entering the service of God I become god-like. I live no longer my own life. God liveth in me. I am not living by the will of the flesh, nor that of man, but by the will of God. I do not act longer as man, but I act as a co-operator of God in the sovereign work of God. I no longer labor to perform the poor, feeble, defective work of mortal man, but I lend my hand to complete the infinite work of God. Therefore, Our Saviour speaking to His Apostles, says: "I shall call you Gods." "To serve God is to reign." To be a servant of God is to be a king. To obey God is to follow the dictate of the highest reason. Obedience is better than sacrifice. When we sacrifice to God exterior things, things of earth, things of sense, we part with what is of little value, and what we must one day give up of necessity. When we obey we sacrifice what is of our inmost self, a possession we treasure above all things, being the source and center of all our happiness in this world and the next —our will. The sacrifice of the Cross was only a continuation and culmination of the sacrifice Our Lord made during His whole life, during which His one thought was to obey His Eternal Father. "This is My food, to do the will of Him who sent me." This He did all the days of His earthly life; and when He came to die, and the awful chalice of the Passion was presented to His lips, He faltered, infinite power recoiled, infinite love vacillated, but by a supreme sacrifice the agonized Saviour cried out, and His cry of crucified love has been ringing down the ages ever since. "Father, not My Will, but Thine be done." Animated with this spirit

of love and loyalty, let us be ever ready with all the saints to say: "Our Father, Thy will be done on earth as it is in Heaven."

(Fifteenth Sunday after Pentecost.)

WHERE TO LOOK FOR GOD.

"And He gave him to his mother." (Luke 7.)

IN bringing back to life the son of the widow of Naim, Our Lord interposed openly in the conditions of human life. God is the author of life and death; but, as a rule, His action is covert; He works in secret. So secret are His ways that the majority of men fail to discover them. Most men can find no trace of God anywhere; neither in the order of nature nor in the moral order. They look around them in this visible material world and closely explore and scrutinize whatever is subject to their senses. But nowhere do they find a trace of God. They read history and study human events; but in that study of humanity from its beginning to the present time they find no evidence of God. For them God is nowhere; and they conclude that there is no God. From the beginning God has been a hidden God. He has kept His own counsel. Job asked the question: "Who has known the mind of the Lord? Who has been His counsellor?"

In the material universe how little do we know? How much is hidden from us? Day has followed night; the sun has risen and set; the seasons have succeeded each other for these six thousand years; yet, we do not know today twenty-four hours in advance what weather we shall have tomorrow. We do not know, and no science has yet been able to teach us, whether tomorrow it will rain or shine. And that would seem to be a very simple question in physics.

We do not know when we are to die; we do not know

where we are to die; how we are to die; by what disease we are to die. We do not know what will happen to-morrow. The whole world lives upon news. And what is news? News is only the hidden actions of God revealed after the event. From the beginning of time to this moment mankind have been busy, interested in the news of the day; searching for news, inquiring what has happened. Men have been trying to peer into the future and know beforehand what is to happen. And there will always be plenty of news; startling news, sensational news. Simply because God will always act in secret, and we will never know what is to happen until after it has occurred. The future events of time will ever remain to us a closed volume.

"Who has known the mind of the Lord and who has been His counsellor?" Our Saviour enunciated a simple truth when He said that no hair of our head falls without the permission of God. When we see the attitude of the world, we marvel at it. It can see no trace of God anywhere in the heavens above or on the earth beneath. It can see no evidence of God in history or in individual lives. Whereas God is everywhere. God controls everything; He is the beginning and the end of all things.

But God is not wholly hidden. There is a way of getting into the counsel chamber of God. There is a secret passage and a private door by which we may gain admission into God's eternal cabinet.

Man lives a double life. The life of the body and the life of the soul. The body has its eyes and ears; its five senses. The body can see, hear and feel. But the horizon of its vision is very narrow. The soul, too, has her eyes, her ears. The soul, too, has her senses. The soul can see what is invisible to the body; the soul can hear sounds that never fall upon the ears of flesh and blood; the soul can touch and taste what is intangible and absolutely insipid to the senses.

The natural man lives by knowledge. The spiritual man lives by faith. The natural man lives by meat and drink. The spiritual man lives by every word that proceedeth from the mouth of God. The natural man pursues one course, one path, that leads to the grave. The spiritual man pursues another path over a higher plane that ends in eternity.

Why is it the mysteries of God are hidden from the natural man? They are exposed and unfolded to the spiritual man. You have heard of the occupation of communing with nature. It is regarded as the privilege of the poet. Communing with nature means to feel a fellowship with every material thing. It means giving a voice to the clod of the valley, to the mountain and the stream; it means giving speech to the rolling thunder; it means giving an eye to the twinkling star; it means peopling this visible world with spirits; and a poet communing with nature speaks and converses with these animated forms of material things. And there is no human being so universally loved as the poet. It matters not whether he is personally a good man or a wicked man. It makes no difference whether his conduct in life is noble or base. The fact that he communes with nature, that he is absorbed in the love of the material things of nature and gives them the power to answer, to respond to our advances, is enough. We all belong to nature; we are all children of nature. Therefore, the poet is the high priest of nature; and loving nature he is universally loved.

But there is such a thing as the soul's communing with the God of nature. There is the poetry of the skies; there is an intercourse and converse between the spirit of man and the eternal spirit of God; and that we do not call poetry —it is prayer.

Prayer is the communing of the immortal spirit of man with the eternal spirit of God. By the eyes of faith we apprehend Him; by the words of hope we are encouraged to speak to Him and by the arms of charity we hold Him fast.

In prayer the soul maintains itself in the presence of God, communing with God directly. Would you know then why it is that the just man who liveth by faith knows the mind of God and is made privy to His counsels, while God is an unknown quantity to the worldling and a zero power in his life? You have simply to ascertain whether or not he is a man of prayer to solve the enigma.

God, too, has a double role in this world. He rules over physical and material things. We study that rule and try to formulate God's methods of government; and we give to our deductions the name of science. We study how God acts in nature; how one thing follows the other; how one thing proceeds from the other; how one thing governs the other. And studying these actions and reactions of material things we try to formulate certain laws and we say: "It must be so."

They tell of a Danish king who stood upon the shore of the Atlantic and commanded the waves. As well might these physical philosophers attempt to control the acts of God by establishing and imposing upon Him rules based upon their observations of natural phenomena.

God acts in nature in His own mysterious way. But in like manner God rules in the moral order; God rules over the spirits of man. There is that subtle influence pervading the moral world which is just as intangible, yet as efficacious, as this physical influence which we call the laws of nature. All men are governed by moral influences. We influence each other. We influence ourselves by thought and reflection. But the grandest influence that the soul knows, that influence which like a sovereign light visibly illuminates all the waste places of the soul; a second sun shedding its rays upon all things moral, is God Himself. As no hair can fall from our head without the permission of God in the physical order, so no act of ours, no thought, no

aspiration of the soul can take place uninfluenced by the action of God in the realm of spirit.

Now all men recognize the influence of example. Good men influence all who come in contact with them unto good. A wicked man influences all those within the range of his activity to what is evil. There is nothing so efficacious in molding our lives as the example of our fellow-men. Beyond this influence of example there is the influence of doctrine. We are apt to be influenced by what we are taught. The mind is plastic and it takes the shape of the moral mold into which it is cast. Now this is true in the moral order as far as it is confined to intercourse between man and man; but there is a higher morality. We can have intercourse with God. We can be influenced by the example of God Incarnate and the force of this example is felt in communing with Him in prayer. If in association with our fellow-men we receive from them the reflex action of their own conduct, so in communing with God, in converse with God we receive the reflex action of God's own life. Therefore, in prayer we are brought under the influence of the highest and holiest perfection. In prayer we are made God-like. Men acknowledge the sway, the influence of the example of their fellow-men. The saints experienced and illustrated in their lives the influence of the example of God Himself. In prayer we walk with God; we keep company with God. As in the Garden of Eden Adam walked with God, and after the fall God withdrew Himself from the company of Adam, so all restoration in the spiritual order must tend to rapprochement with God and a return to that familiar intercourse we forfeited in the fall.

And as man is influenced by what he is taught so the soul in her higher life is influenced by divine revelation. God is not only our model; He not only gives us the example of perfect living, but He is our teacher, and He has through faith taught us those eternal verities upon which we can

build our hope of futurity, and on which we can feed our supernatural love forevermore. I say we all recognize the influence exercised over us by our fellow-men. This is called the influence of the world; and the men who are guided solely and controlled wholly by that influence are called worldlings. The men of prayer; the men who live by faith, are influenced by their higher motives; they are influenced by God on high. They acknowledge another empire; they are citizens of another kingdom; they obey another ruler and on bended knee daily they pray that that ruler may come; that His kingdom may appear. And every time they say "Our Father," they renew that aspiration; "Thy kingdom come on earth as it is in Heaven;" the kingdom of God over the inner man. The men who commune with God are called men of prayer.

We pray that God may take possession of us; may take possession of our minds and thoughts; that our thoughts may be as His thoughts; that He may take possession of our hearts, that they may love what He loves; that He may take possession of our bodies, that we may do the things that please Him; that His rule over us may be supreme and absolute; that He may come as the King of our hearts; that He may make His throne there; that from our hearts He may send forth laws governing our thoughts, words and actions.

St. Paul speaks about two laws; the law of the flesh and the law of the spirit. And he says these two laws are contrary one to the other. So man, made of body and soul, subject to this dual ruling, appeals to God and asks Him to come and take absolute and complete possession of him, and establish His throne in his heart, to make His laws supreme, so that the flesh may be made subject to the spirit; that the senses of the body may be chastened; so that men may cease from warfare against the spirit.

Men walk over the earth; they pass through light and

shadow; they traverse through the beaten paths of life; they live an earthly life. But the spirit travels in other ways; it has other paths; it loves other scenes. Why is it that people "leave the world," as they say? You have heard that expression. You know what it means. When people go into the convent they say they "leave the world." It is nothing new. Men have been leaving the world from the beginning, and they will continue to leave the world until the end. Now what is the meaning of "leaving the world?" It is leaving these material, visible things. It means turning our backs upon these earthly possessions. It means turning away from the things of time and devoting oneself entirely to the things of eternity; the things of God and the things of the soul. What are these earthly things? Dust and ashes. This world is simply a shadow; it is not even a material thing. The only real things are above. The only real things of man are the things of the soul; and these God holds in reserve for hereafter. Therefore "leaving the world" means turning our eyes from the world and fixing their attention elsewhere. It means drawing our hearts from affection to the things of earth and inviting them to center their love in God.

Men from the beginning have done so; have buried themselves in solitude; have gone into the desert; have hidden themselves in convents whither human curiosity and cupidity could never tempt them more. Why? Because they would be away from men; away from the distractions of society; away from contact with material things. They would be with God and commune with God alone. The prophets of old did this. The saints of the primitive Church did this. We call them hermits, and they practiced solitude. They lived absolutely alone with God.

Now in the modern world we have retirement. Men and women do not bury themselves in the desert. They do not seek some secluded spot away from the haunts of men;

they do not bury themselves absolutely from human gaze. But in the midst of society they cloister together and live in a religious house a life of retirement. Why do young men and young women shut themselves up in a cloister? It is that they may know nothing further of the world; that they may hear nothing of the world; that they may never more be in touch with the world; but that by the moral wall of the vows being shut out from the world, they may commune with God, loving Him without distraction and living for Him alone.

But solitude and retirement are the privilege of the few. The great body of mankind must live in the world, and if they are to save their souls they must save them in the world. For the one who goes to Heaven by the way of solitude and retirement there are one thousand that enter there from out of the world, the busy world. How do they save their souls? In prayer and recollection.

Men in the world can commune with God. Men in the busy world can walk with God. Men in the midst of distractions and cares and troubles of the world can be hermits, can be religious, and can live a life of prayer hidden with God. God is everywhere; He is in the solitude; He is in the cloister; He is also in the world. Anchorites find Him in the solitude; religious find Him in the cloister; but men of prayer find Him in the busy streets of the world. But God does not reveal Himself to the worldling. God is not seen by the eyes of flesh and blood. But in the world men of prayer see Him; men of prayer recognize Him; men of prayer speak to Him. While the poor benighted worldling can see no trace of God anywhere, in nature or in history; the spiritual man, the man of prayer, sees Him everywhere; sees Him in the solitude of the desert; sees Him in the retirement of the cloister, and sees Him in the homes of the faithful; sees Him in the busy streets; sees Him in the noisy marts of trade; sees Him in his own soul. Living

amidst the distractions of the world, doing his full part to society and his fellow-men, he still remains the man of God. God influences him absolutely and completely; God is his master, his King. God rules him from the throne of His own heart; God is the sovereign Lord, dictating all his thoughts, words and actions.

Now, brethren, we all have faith, hope and charity. Our faith should enable us to see God; our hope should give us the power to maintain ourselves in His presence, and our charity should empower us to hold Him fast forever. Therefor, with us God should be everything. As the prophet says, "He is the beginning and the end of all things." He should be the beginning and the end of us all; of all our thoughts, words and actions. We should live by God and for God. If we live in any other way we simply degrade ourselves to the plane of material things. The worldling buries himself too; but his grave is in dissipation. He plunges into distractions to prevent his mind from dwelling on serious subjects, where he might by some chance discover that he had a soul to save. He never finds God, because God is "not in commotion," the Scripture informs us. The Kingdom of God is within us; if we would find it we must come in from the world and return to the inner chamber of our hearts, where we shall always find God waiting for us. It is our privilege to know God by faith. God has given us that supernatural gift. It is our privilege to trust in God; that trust he has implanted in our breasts. It is our privilege to love God, not only here, but in eternity; loving Him here to serve Him; and loving and serving Him here to possess Him for eternity.

(Sixteenth Sunday after Pentecost.)

THE EYES OF THE WORLD ARE UPON US.

"And when Jesus went into the house of one of the chiefs of the Pharisees they watched Him." (Luke 14.)

WHEN St. Paul was sent by Our Lord into the Gentile world to preach the Gospel he was told that he would bear His name before kings and princes and the children of Israel. He would bear the name of Christ. We all bear the name of Christ. We are called Christians after Him. We all belong to the "royal priesthood," as St. Peter tells us. We are all sent into the world to bear testimony of Christ, to bear the sacred name of Christ before kings and princes, and the people of this world. True, we are not all sent to preach. The laity are not expected to stop people on the street corners and preach to them. No; but there is a higher preaching that we are all expected to engage in; and that is the preaching of good example.

Our Saviour came on this earth to re-establish the Kingdom of His father; and He gloried at the close of His life in being able to tell His Father that He had made known His name to the men whom He had given Him. He had made known the name of God and had brought it honor. We are expected also in discharging this office of royal priests to make known the name of Jesus Christ to the men of this world; and we do it by giving them an example of Christian living. This is the best of all preaching; this is the purest ministry of Christ. Our Saviour Himself would seem to have depended more upon the example he gave than upon the doctrine He taught. He was the wisdom of the Father; He was the eternal Word of God. He came not to make known to the world His own word, but the word of Him who sent Him. He unfolded the whole counsel of God;

but it would seem as if He did not depend entirely upon that doctrine to convert the world. He knew the world was incapable of understanding those lofty truths; those eternal verities. He knew that the great dogmas of faith would fall upon dull ears, and unfeeling hearts. But He depended upon the glorious example that He gave the world to convert it. He says, "If you do not believe Me, believe My works. I have given you an example that you may follow. I have taught you truths hidden from the beginning of the world. Abraham longed to see My day. The kings of this world waited for My word, but they did not hear it. I have come to preach the Gospel to the poor and the humble; I give you an example; follow Me. Learn of Me," says Our Lord. What? The mysteries of the Blessed Trinity; the secrets of God's eternal council chamber? No! Learn of Me—what? The secrets of the future, those things that God has not made known even to His angels? No! Then learn of Me—what? To raise the dead to life; give speech to the dumb; sight to the blind? No! "Learn of Me, because I am meek and humble of heart." That is the lesson that we are to learn from Christ. That is the example that He has given us, and upon this example He bases his hope of converting the world to the "foolishness of the Cross." When John the Baptist undertook to prepare the world for the coming of the Messiah he preached the baptism of penance. Little impression would the Precursor have made on the Jews of his day if he had not given them the example of personal penance, going about clothed in camel skins and subsisting on locusts and wild honey.

Our Saviour when He entered the house of this Chief of the Pharisees was watched. All the Jews had their eyes on Him. For three long years they had been watching Him; and He did not resent their espionage. He preached a new doctrine. He was heralded on the morning of His

birth as a Saviour. As a Saviour of mankind He taught the world something they never heard before; and something that ran counter to their preconceived notions and their fondest conceptions of life. If He was right, then they were all wrong. And He would bring the question to an issue.

A man who teaches is expected to believe what he teaches. A man who teaches what he does not believe himself is a false prophet; and in the old law they stoned false prophets. It is not only expected that a man shall believe what he teaches, but also that he shall put it in practice. A man who teaches one thing and practices another is a hypocrite; and there is no more ignoble being in the eyes of God and men than a hypocrite. So the worldly preacher accepts two responsibilities. One is to demonstrate to the world that he believes what he teaches; and the other is to show the world that he has the courage of his convictions.

Our Saviour came as the greatest prophet the world ever knew, and He accepted these conditions. He demonstrated to the world that He believed what He said by performing signs and wonders, and He showed that He had the courage of His convictions when He laid down His life to seal the truth of what He spoke. No wonder the world watched Him. The eyes of the Jews were upon Him; and He challenged them when He said: "Who of you will convict Me of sin? Who of you will convict Me of hypocrisy? Who of you will convict Me of falsity? I have come to tell you the truth; the truth as it has come to Me from the Father, and for which I am ready to lay down My life."

Now, brethren, I say we all bear the name of Christ. We are all called Christians; but we are more. We are all Catholics and are known as children of the Church. Now as Christians and as Catholics the non-Catholic world is watching us. The Protestant world is watching us; the infidel world is watching us. They say, "These people profess a very exalted religion; their theory is superb. Let

us see if they believe it themselves. They tell us that this world is a mere shadow that passes away; that the only real things are those of eternity. Let us see if they believe that themselves. Are they fond of money? Do they seek the perishable things of this world? We will watch them. They say they are Catholics, and the Catholic Church teaches humility; teaches a love of poverty. The Catholic Church says: 'Blessed are the poor; forgive those who injure you.' Let us see if these Catholics practice that in their lives. Do they love one another? Are they charitable in word and in heart? Have they a kind word for every man? Is their hand outstretched to help every man? We will watch them."

Yes; we are Christians; we are Catholics. The world has a right to watch us. We may say to ourselves: "It is nobody's business what I am, or what I do; I am not responsible to any man. I must answer for myself alone. It is nobody's business whether I am a good Catholic or a bad Catholic. It is nobody's business whether I really believe the truths of the Christian religion, or believe them not." That is a mistake. It is everybody's business whether I am a true man or a pretender. It is everybody's business whether I am a false prophet or a hypocrite. I am upon a pedestal. I do not deny the fact that I am a Christian, and that I am a Catholic; and that mere fact makes me a marked man. The whole world is watching me. It matters not what else I may be; I may be an infidel, and the world will care nothing about it. I may be a Jew or a Turk; I may be a free lover, and the world doesn't mind me; I can go my way. But if I am a Catholic then will the whole world watch me. My whole life and conduct will be scrutinized.

There is not a Catholic in this parish who is not known to be a Catholic by every non-Catholic in it. If we go and inquire from those outside the Church, who this or that non-Catholic is, we will be answered in nine cases out of

ten: "We do not know." But let us inquire as to the religious affiliation of any man, woman or child of this parish, and we will be told at once that he or she is a Catholic. Why? Because they are watching us. They cannot tell how many Methodists, how many Presbyterians, how many Episcopalians, how many infidels are among us. No; but they can all tell us how many Catholics are here. Why? Because they are all watching us.

So you see how it is we all belong to the royal priesthood, and we cannot hide that blazing fact under a bushel. We bear the name of Christ; we all bear that name. The world is watching us to see if we really believe all that is implied by that name, and if we really practice what we believe.

Now, brethren, we are often asked why the Church does not make any more progress than she does? Infidels tell us that Christianity is a spent force; that it is no longer a living agency in the moral world. And they illustrate it by saying: "The Catholics are making no converts." We are making converts; but we should make a thousand where we are only making one. Why is it? Is it because the teachings of the Church are any less true? Is it because the Church is reluctant to preach as of old? No; that is not the reason. The reason is not in Christianity; but in the lives of Christians. Christians do not live today as they did in the early Church. Men were in the primitive ages converted in multitudes by the example of Christians. Pagans looked on and were astounded; and they said: "Oh, how these Christians love one another." The example of love is what converted them. We find thousands and hundreds of thousands thus drawn to the faith by the example of the early Christians. Love leads to goodness. The birth of love between two people synchronizes with an improvement in their morals. Why are converts so easily made at the time of marriage? Is it because the non-Catholic

party wishes to please the Catholic? No. It is because love is there; and love leads to God and goodness. And why is it that the Gospel is barren in our day? Our lives do not appeal to the love, admiration and approbation of mankind. They do not want the kind of Catholicity they see practiced by us; and they are closely watching us. They see Catholics openly proclaiming themselves such who are not any more honest or truthful than pagans. They see Catholics who profess themselves such, and frequent the sacraments, who are neither upright nor moral. They see Catholics not only in name, but in external identification with the living Church who are as fond of money, who are as avaricious, who are as uncharitable, who are as false as the veriest heathen. The non-Catholic world does not want any such Christianity as that. They are watching us; the responsibility of their recusancy rests upon us. If the world is not converted it is because of the bad example that we Catholics give it; and on the last day when thousands and hundreds of thousands will be damned to everlasting perdition, they will be able, with some justification to say: "We would not be damned here if on earth Catholics had given us a better example."

Now the example of a good man is the greatest blessing that God can bestow upon the world. The example of a good man is not only a proof of what he professes, but it is an encouragement to a higher life; and we all need encouragement. The early Christians saw men and women like themselves practicing supernatural virtues. They saw it with astonishment. St. Augustine was a Manichean, not a Christian; and he saw it, and he said to himself: "If these men and women can do these things why cannot I?"

People are kept out of the Catholic Church today largely by fear, by cowardice. They know that the Catholic Church imposes certain onerous restrictions and regulations upon her children. Above all they fear that confessional box. They

would almost as soon go into their coffin as to go behind those curtains. And Catholics encourage them in their cowardice. They find Catholics by thousands who are as afraid to go to confession as they. Oh, but those Catholics who do frequent the sacraments, who are not afraid to practice what they believe; those Catholics who go regularly to confession, they give a glorious example. They greatly help the cause of Christ; the cause of truth; the cause of justice. They bear the name of Christ with honor. They are royal priests. They are imperial apostles.

There are two classes of men who are stumbling blocks in the progress of God's kingdom. They are the disedifying clergy, and the scandalous fathers and mothers of our people. There is nothing so terrible as a disedifying priest; nothing that paralyzes the agencies of religion as a priest unfaithful to his calling. Thank God this stumbling block is not frequently met with, considering the number of priests in the world. The clergy who give scandal are few. But there is a more powerful agency at work, and its name is legion; and that is Catholic parents; bad Catholic parents; Catholic parents who give a bad example to their Catholic children; Catholic parents, who while bringing up their children in the Catholic faith, give them the example of non-Catholic living.

Now, it is almost idle to try to save Catholic children who have bad fathers and mothers. You may convince their young intellects and make them believe really the truths of the Gospel. You may, for the time being, persuade them to practice what they are taught; but your influence is evanescent. They go back to their homes, and the example of their fathers and mothers, who never go to church, who never go to the sacraments, is like water falling drop by drop on a rock—it wears it away; so in the course of a few years there is nothing left of these children's youthful piety

and religion but a memory; a pleasant memory, but still a memory.

But as Catholics in the world say: "It is nobody's business what I believe or what I do; I am not responsible for any man but myself," so Catholic fathers and mothers say: "It is none of my children's business whether I go to the sacraments or not; I give them an opportunity of doing so. I send my children to a Catholic school; I have them instructed in their religion. In that I have discharged my whole duty." Now, as we must all bear the name of Christ before men; so must these fathers and mothers bear the name of Christ before their children. As the whole world watches Christians; so children watch their fathers and mothers. We tell the children it is a mortal sin to stay away from Mass on Sunday; and we frighten them with the emphasis with which we enunciate that truth. They go home and see their fathers and mothers staying away from Mass Sunday after Sunday; and the poor little children with children's logic say: "If my father and mother do it, it cannot be so bad."

Now, brethren, this explains the anxiety of the Church to preach to the grown-up people. She is interested in the education of the children; but she is more interested in the sanctification of the grown people; in preaching to the fathers and mothers of the flock. She would like to mould the hearts and minds of children; she would like to lead the little ones to Christ; but she would first save the souls of their fathers and mothers and bring them to heaven; because where the fathers and mothers go the children will likely follow. This is an awful responsibility, and one which some parents would gladly shirk, but which they cannot shirk. I would that the Church and the school were not so closely identified. I would that the children going out of school would not consider that they were going out of the Church also; I would that children putting away their geography

would not put away their catechism and prayer book with it. I would that the Church were held up to children more as a permanent institution, to which the school is but a stepping-stone.

The eyes of the world are upon us Christians and Catholics; and the eyes of our Catholic children are on their Catholic fathers and mothers. The man that gives a bad example to his fellow-men; above all, the father or the mother who gives a bad example to his or her childen, is not only an enemy of society and an enemy of his own flesh and blood, but the worst enemy of God. When the husbandman learned from His servants that cockle had been sowed during the night amidst the wheat and that it had sprung up and was about to choke the wheat, he was astonished; and in his indignation he said: "An enemy hath done this." If Our Saviour were to return to this earth today and see the condition of the Catholic world, see the fair field of the Church over-run with cockle and weeds, He would say: "An enemy hath done this." And who is that enemy? Bad Catholics; more especially bad Catholic fathers and mothers. The greatest enemy of his fellow man today is the Christian who gives him a bad example. The greatest enemy of God and God's church today is the Catholic father or mother who gives a bad example to children; and it were better that a millstone had been placed about their necks and that they had been cast into the sea.

Now, brethren, we are sent into the world, as St. Paul was sent, with a mission "to bear the name of Christ before kings and princes and the children of Israel." We are charged with the keeping of the honor and glory of God before men. Men will judge our religion by our acts; they will judge of Jesus Christ by our lives. Therefore, let us be true to our Christian calling; let us not dishonor our name, the name of Him after whom we are called. Let us be not only Christians in faith, but in practice also. Let us

not only believe what we profess, but practice what we believe. Then after being true Christian men here on this earth, on the last day our great Leader will come forward and proclaim us His true followers: "Having confessed Me before men," he says, "I will confess you before my Father Who is in Heaven." So let our light shine before men, that seeing it they may glorify the Father Who is in Heaven.

(Seventeenth Sunday after Pentecost.)

THOSE WHO COME TO CHRIST MUST FIRST CONFESS THAT HE IS GOD.

"What think ye of Christ." (Matt. 22.)

IT would seem that Our Lord was very anxious about the opinion that men had of Him. It looks a little strange that He who taught us such contempt for the opinions of the world should Himself be so much concerned about His reputation.

"What do men think of Me?" This question He put to His Apostles; and when they answered Him that some took Him to be Moses, and some Elias, and some others a Prophet; He said, "What do you think that I am?" Then Peter stood up and said "Thou art Christ, the Son of the living God". And Our Saviour was so pleased with his answer that upon the spot He conferred upon Peter princedom over all the other Apostles and said to him, "Simon, son of John, flesh and blood have not revealed this to thee, by My Father who is in heaven." When after the resurrection He appeared to His Apostles a second time Thomas was with them, Thomas called the doubter; and the moment He appeared, He called Thomas and told him to come forward to see Him, to look at Him, to ascertain with his own eyes, with his own hands, who and what He was. Thomas came forward and looked at Our Lord fixedly; he looked

into His eyes; he scanned Him from the crown of His head to the sole of His foot, he put his hands into the wounds made by the spear and the nails, and he convinced himself that He who stood before him was the Master who had died three days before; and falling down on his knees he cried out: "My Lord and my God." And Our Lord said: "Thomas, thou believest because thou hast seen; blessed are they who believe and have seen not."

In this morning's Gospel Our Lord asks the Pharisees, His enemies, what they thought of Christ, who and what He was. And when they told Him that he was the son of David, He asked how David could have called Him Lord, if He was his son. Our Lord could challenge the world as to the truth of anything He had ever spoken or the justice of anything He had ever done. He was not afraid of the opinion of men as regards His personal conduct; but He was anxious about the opinion that men should have of Himself. True, He was interested in the doctrine He came to make known to the world; the Wisdom of the Father He came to communicate to mankind. He was interested in that truth He came to bear testimony to. He was interested in His work, in that great work His Father had placed in His hands. But before the interests of truth itself, before and above His own acts as God-man, He placed the question of His personal identity. "Who am I? Before you pass judgment upon My teaching, before you judge of My conduct, ascertain Who I am."

We must remember that Jesus Christ was the Son of God; therefore, that He was the legitimate heir to the kingdom of God. When an heir is born to a king there is no question of his character or of his qualification to rule. There is no question as to his morals or as to his talents. The one and sole question is: Is he the son of the king? If he is the son of the king then he is entitled to rule; he is the legitimate heir; and to him belongs the kingdom.

So Our Lord, coming on this earth as the Son, the only Son, the eternal Son of His Father, the King of Kings, is in the first place and before all else interested in the question of his personal identity. Who is He? We must settle that question before we can ask what He is. Our Saviour, I say, was most anxious to settle that question of his identity before all others. "Who do men say that I am?" He was indifferent to what men had thought of what He had said or done; but what interested Him above all things was the opinion of men as to Himself. And upon this all else depended. What matters what Our Saviour taught, or what He said, if He was not the Son of God. Other men before Him had practiced virtue; other men before Him and since have enunciated great truths; but no man ever claimed what He claimed; that is, eternal Sonship to the eternal God, and therefore a divine personal authority to teach. When mere men have taught we have judged of their teaching; and as we have found them good and wholesome, have followed them. We have judged of men by their conduct, and the verdict of mankind upon the conduct of great men has filled the pages of history. Our Saviour does not ask us this morning what we think of His teaching, what we think of His conduct; but He asks us the question, what we think of Himself; "Who do men say I am?" And that question was answered satisfactorily by those who knew Him best. When He put it to the Apostles, Peter, speaking for the rest, said: "Thou art Christ, the Son of the living God." There is the answer. And this was the question whose solution troubled the Jews in Our Lord's lifetime. They all marveled at His teaching; they all were attracted by the purity of His life; but apart from and above all such considerations was the great question of who He was. When He was brought before the High Priest to be condemned, that man, representing everything that was true and holy in the Synagogue, implored Him to tell who and what He was. And when Our Saviour seemed reluctant to

speak, he said "I beseech you, by the living God, to answer if Thou art the Christ, the Son of the living God?" And Our Saviour turning to him, and looking him in the face said: "Yes, I am." This is the great question of the age; and it is the question of all the ages; not what Christ taught, not what Christ did, but who Christ was. Was He a mere man; was He a son of Joseph and Mary; did He teach as other men had taught; did He lead a life worthy of imitation, as other sages and saints had lived; or was He the heir to the eternal kingdom; was He the Son of the eternal God; was He "Our Lord and Our God?" Peter said "Yea." Our Lord Himself said "Yea."

As it was a crucial question in that day, it continued to be a crucial question during all the Christian ages, and is the crucial question of our day. From the beginning the Church had to defend that fundamental dogma. All the heresies of the early church were directed against the Divine character of Christ. The first two councils that were held in the church were held to condemn men who dared to assert that Christ was not God, the eternal Son of God. And every condemnation of the early Popes was directed against men who taught that Christ was, after all, only a man. And the first general council of the Church (and we have had but twenty), held under Constantine the Great, at the then capital of the world, Constantinople, was called together to settle that question once and forever; and Arius was condemned, his doctrine placed under the ban, and the great basic truth of Christianity was enunciated with thunderous force and energy, committing the Church with still greater enthusiasm to the truth of all the ages, that Jesus Christ, the author and founder of our faith; Jesus Christ, the founder of the Church, is the Son of God, the eternal Son of God, and God Himself.

So you see that Our Saviour had very good reason to be sensitive about His official character. And the Church has always manifested the same sensitiveness. And anyone who

attacks the divine character of Our Blessed Lord, challenges the power and authority of the Catholic Church. All the heresies have been fought around Our Saviour as the representative of His Father and as "true God of true God." For nineteen hundred years the Church has stood before the Cross of this man God, as the angels stood at the gate of Paradise; and she has fought for and defended this primary dogma of all Christianity, that Jesus Christ is truly and really God, and the Son of God.

So the sixteenth century Reformation was nothing new in the history of the Church; it was but a new expression of an old error; it was a new breaking out of an old heresy. The reformers tried not only to strip Our Lord of His divine character, but to efface Him, to obliterate Him absolutely. They took from Him not only His divine Sonship, but even His human personality. They set Him aside absolutely and completely. They said: "Do not trouble yourself about Christ; take what He said; take His doctrine; take His teachings; take His example; Himself, let Him pass by. Other men have taught great truths; the world has known great systems of philosophy before. Good men lived before Socrates, and brave men lived before Agamemnon; Christ is the greatest of them all, the greatest teacher of them all, the best man of them all—yet only a man. Oh, the history of the effacement of Christ by the Reformers must shock every Christian man. These men put away Christ. As the Jews buried Him in the tomb and rolled a big stone before it that He might never trouble them more; this modern, non-Catholic world now tries to bury Christ and put Him out of sight, and out of heart, and out of memory.

The Protestant world has never given us a sympathetic life of Christ. No real life of Christ has ever been penned by a Protestant. There have been caricatures of Christ, called "Lives of Christ," written by men who tried to defame Him, to belittle Him, to make Him out, if not an impostor, at least

the innocent author of endless impositions. The only lives of Christ that the reformers or their followers have ever given the world are lives such as those of Strauss and Renan, that traduce, slander and caricature Christ, and bring Him down to the level of sinful, frail, peccable mortality. In the economy of Redemption they put Him aside and drew the curtain, that men should cease to think of Him. And they put aside His Mother as well. She is as little known among the sons of the Reformers as the mother of the false prophet, Mahomet. They do not dwell upon her place in the divine plan at all. They set her aside, simply saying: "She is one of the idols of the Catholics."

But they put away also the Cross of Christ, the symbol of our Redemption; that sign which, He says, on the last day will appear, "the sign of the Son of Man," the sign of the Man-God, the emblem of His divine and human atonement. They have put away that sign of salvation. And as the pagans in the early day buried the True Cross, and buried it so deeply and covered it so well that it was not until the mother of Constantine came upon the scene that the Christians found it again; so the non-Catholic world today has buried the Cross, have put it out of sight completely, so we see it never except as surmounting the Catholic Church, as surmounting a Catholic school, as adorning a Catholic home, or marking the resting place of the Catholic dead. The world has thrown away Christ, has rejected Him as absolutely as the Jews rejected Him on Good Friday. They said, "Away with Him; crucify Him;" and He is rejected by the Protestant world and crucified again in His Church.

But we have Him; we Catholics have Him. And we have His Cross; and we glorify in Him and in His Cross, as St. Paul did, when he said: "God forbid that I should glory in anything but in Jesus Christ and Him crucified."

Were the question asked today, "Who does the world say that Christ is?" there would be a dozen answers. Every

man, outside of the Catholic Church, has an answer of his own. Each church outside of the Catholic Church will give a reply according to its own whim and fancy. But after they all have spoken, when all have given their opinion as to the personality of Christ, then call upon the old Church, ask the Catholic Church who Christ is, and she will answer; every Catholic will answer, every priest will answer, every bishop will answer, and the Pope will answer—what? What Peter answered nineteen hundred years ago: "Thou art Christ, the Son of the living God." There is no doubt about the meaning of that reply; there is no uncertain sound about that answer. From the beginning, through all the ages, in every conflict before and after the Reformation, today and unto the end of days, the answer of the Catholic Church will ring out bold and loud and clear: "Christ is God; Christ is the eternal Son of the eternal God; He is divine, my Lord and my divine Master."

Now, brethren, we see Our Saviour was not only anxious about what the world thought Him to be, but also anxious about what the Apostles thought Him to be. After He had inquired what men thought of Him, He inquired then, "What do you think of Me?" We see that Peter spoke up and said "Thou art Christ the Son of the living God." So, brethren, Our Lord is not only anxious about what people of the world think of Him, but about what we Catholics think of Him. If He were to appear on this earth today He would say: "What do you Catholics think Me to be?" Let us Catholics of America answer that question. It comes home to us. What do we say that Christ is? The little children here will answer that question; they learned the answer in their catechism. They will say at once: "Christ is the Second Person of the Blessed Trinity, true God and true Man; the Son of God."

But there are two kinds of belief; there is the belief of words and the belief of acts. There is a technical belief and

a practical belief. All Catholics believe theoretically that Christ is God; that He is the eternal Son of God. Not to believe that is to cease to be a Catholic. But what does that belief signify. You will find Catholics who will say that they believe that, yet who live the lives of pagans. Explain this enigma if you can. There is a purely theoretical belief among Catholics, which amounts to nothing, which signifies nothing. It were better a great deal that they did not believe as they do; because believing that Christ is the Son of God, they crucify Him again in their lives. A thousand times better off were the pagans of Rome and Athens who never saw Our Lord, than the Jews who saw Him and heard Him and crucified Him. Now if we believe in Christ, believe He is the Son of God, then we must necessarily believe that everything He taught was the truth of God; that everything He did was a divine model for our imitation. We cannot get away from that conclusion. If Christ was God, then all He said was divine and all He did was divine. If He was God, we are obliged to believe with our whole heart, with our whole mind, everything He taught; and to practice with all our strength everything He showed us in His life.

Now examine how Catholics answer, by their lives, not merely by their lips or their words, what they think of Christ, and you will find they think of Him pretty much as the Jews thought of Him; that they think of Him pretty much as the early heretics thought of Him; that they think of Him pretty much as the Romans thought of Him; that they regard Him as a man who taught a beautiful theory of life, a man of blameless conduct, a man who was surrounded with a sort of halo of divinity; but otherwise a man of visions not practical; a man to be admired, but not imitated.

Is not that the truth? I ask a Catholic what do you say Christ was? And he will answer: "He was the Son of God and He became man and suffered and died for man." That is the answer if I put the question to his mind or his memory.

But if I ask his life who Christ was, the answer will be very different. Do Catholics believe that Christ was the Son of God? Do they believe that He who died on the Cross on Good Friday was the very God? Do they believe that a God died for them individually and collectively? Well, some do, but the majority practically do not.

How otherwise explain the indifference of Catholics to the truths of our holy faith? How explain the awful indifference of Catholics towards the holy sacrifice of the Mass? Catholics seldom read or study or trouble themselves about anything touching the faith that Jesus Christ came to make known. On Sunday morning Catholics will stay away from the holy sacrifice of the Mass for the most trivial reasons, and often-times for no reason at all. Can they believe that Jesus Christ is the God of heaven and earth? Do they believe that in the holy sacrifice of the Mass that God of heaven and earth is immolated? Do they believe that this God made man is actually upon their altars? If they do, then their acts belie their faith; because they do not show it in their demeanor; they do not show it in their conduct in the church; they do not show it in their reverence for the altar and sanctuary.

Our Saviour asked this question several times. Once He answered it Himself; but it was only with a "Yes."

He will never ask that question again. On the last day He will show the world who He was. We are told, on that day the sign of the Son of Man will appear in the heavens. He will come in great power and majesty. And all the nations of the world will be summoned to be judged by Him, who is the Judge of the living and the dead. On that last day Christ will not have to prove Himself. He will be shown, He will appear, He will be manifest like the sun in the heavens, and all men will see Him as He is, as the eternal Son of God, as the heir of the Eternal Father, as the Judge of

the living and the dead. And as Judge of the living and the dead He will pass eternal sentence upon all mankind.

He was anxious about what men thought of Him in His lifetime; and He has been anxious at all times, and He is anxious yet; and as long as the world lasts He will be troubled with that anxiety. But on that last day that trouble will be shifted; we will become anxious; we will want to know if that Jesus Christ Who is now to judge us is really the God Who suffered and died for us; Who died that we might live. We will want to know if that Jesus Christ Whom we denied, is really the Son of God. We will want to know if He Who stands in judgment over us is really the Judge of the living and the dead, and if upon the verdict of His lips will depend our fate forevermore. Oh, and well may we be troubled on the last day. And that is why that Day of Judgment is described as a day of so much tribulation. We are told that mountains will melt away. We are told that people will flee and ask the hills to cover them; because of the awful revelation of that truth that overwhelmed the Centurion when he struck his breast and cried out: "Verily, this man was the Son of God."

Now, brethren, if you notice in your morning prayer, you will find there an Act of Faith, but you will not find it in the evening prayer. Why must we make an act of faith in the morning and not in the evening? It is because the Church would prove to us at the beginning of each day that Christ is God. She says: "My child, you are a Christian and a Catholic. Who is Christ?" And every morning on our bended knees, before we go to the work of the day, we recite an act of faith wherein we say we believe in Jesus Christ as the only Son of the living God, who will come to judge the living and the dead.

So, brethren, you see it is of the utmost importance that we should decide for ourselves who Christ is. If Christ is Our God; if Christ is Our Saviour; if He is Our Master;

then let us be loyal, let us be true to Him. If what Peter said in the name of the Apostles is true; if Christ is the "Son of the living God;" if Christ is what St. Thomas said He was on the first Sunday after His resurrection; if He is "Our Lord and Our God;" if He is what the Church has always taught that He is, the Eternal Son of the Eternal Father, then He is Our God, He is Our Lord, He is Our Master, and He is Our Judge. We must not only adore Him as God, but we must accept His teaching as the truth of God, and must follow His example as the way to God. And in doing this, brethren, we will be showing Him that we are not only Christians in theoretical belief, but are His followers in practical living; that we not only are servants of God by a lip service, but His faithful followers in walking in His footsteps, in taking up our cross and following Him.

(Eighteenth Sunday after Pentecost.)

MIRACLES; CHRIST'S CREDENTIALS TO MANKIND.

"But that you may know that the Son of Man hath power on earth to forgive sins, then He said to the man sick of the palsy, 'Arise, take up thy bed and go into thy house.'" (Matt. 9.)

OUR Lord was a great teacher. As the ironical Pharisees said, He taught the way of God in truth. But he was more than a teacher; He was a redeemer who came to bring salvation to a lost world. To save lost man, was work for the Creator. Only God could repair a work that God only could make. Therefore it was necessary that Our Saviour should be not only a teacher of the way of God, but that He should be God Himself, to repair the evils and defects under which fallen man suffered. As an infinite debt was to be paid to the offended majesty of God; as an atonement had to be

offered for the outraged dignity of God commensurate with the infinite offense, it was necessary that the Redeemer should be God. In no other character could He give to His atonement the necessary value to blot out all the debts of men. Man could not atone for his own sins; he needed a redeemer. And that means that God had to become man in order that, uniting the character of the God-head to the sufferings of humanity, He might give to them an infinite value and thereby atone for all the sins of the world.

Therefore, Our Saviour, as teacher, was not only to teach the way of God, that is the moral law, but He was to teach the world before everything else that He was Himself God; that as God He came to repair the evils of humanity; and as God He came to atone for the sins of the human race. If He was not God, then He was only one of the great teachers of the world; and the world has had great teachers. If He was not God, then we would have to rank Him among the sages of antiquity, who by their wisdom and knowledge left mankind a priceless heritage of truth. But what the world needed was not knowledge. The world was dead and needed to be brought to life again. And no one could bring that dead humanity back to life but the God of heaven and earth, Who is the author of life and death. And when Our Saviour came He announced Himself in His true character of God-man; He taught the world His divine Sonship. This He did in the most rational, matter-of-fact way. He proved His divine mission by miracles. He said, "Do not take My word for it; My Father bears testimony of Me. If you do not believe Me, believe My works." He says, "If those who rejected Me had not seen My works, works that no man ever did before Me, then they would be without sin. But they had seen My works and they have not believed."

It was asking a great deal of mankind to accept Him as God. The world was not very well acquainted with God.

For four thousand years communication with the Deity had been almost suspended; and besides the mind of man was darkened by the Fall. So that it required a great deal of faith, as well as the most incontrovertible evidence, to convince the world that Jesus Christ was what He said He was, the Eternal Son of God. But Our Lord met us on our own ground and He furnished us evidence which no man in his senses could deny; evidence that proved beyond a shadow of a doubt that He was what He declared He was, the only begotten Son of the Eternal Father.

What was this proof? What were the credentials that this divine ambassador brought to this earth to prove to the world that He was really the Son of the King of Kings and Lord of Lords? It was not a parchment. No! God never wrote but once, and that was when on the tablets of Sinai He scrolled the Ten Commandments. Our Saviour brought no papers from heaven. He brought no witnesses.

When an heir to the throne under a monarchy is born, at the moment of accouchement the ministers are called in; the court physician is summoned. And before the umbilical cord that unites the child with its mother is cut, the ministers and the witnesses present must all see, and the court physician must demonstrate, before the child is separated from the mother, that it is connected with her by that bond of nature that shows it to be the child of the monarch's queen. There were no witnesses when the Eternal Son of God was born. He was born back in the dawn of eternity. Our Saviour came on earth without witnesses. It is true His Father twice proclaimed Him His Eternal Son. On the banks of the Jordan, at the outset of His public ministry, a voice was heard from the clouds proclaiming Christ the Eternal Son of God. On Mount Tabor, when the three Apostles were witnesses of His transfiguration, the same voice was heard from heaven proclaiming Christ the Eternal God. But while there were many who heard that voice on the banks of the Jordan; and

while the three Apostles heard it on Mount Tabor, the vast body of mankind did not have even that testimony.

How then was Our Saviour to convince the world, convince the men of His time, and convince the men of all times, that He was the Eternal Son of God, without parchment, without documents, without witnesses. He argues thus: You men of earth; you know something. You have your five senses. You have studied nature as long as you have been on this earth. You know nature's laws. You know the order of Providence. Now I will demonstrate to you that I am the author of nature; that I am the law-giver of the universe; because I will before your eyes reverse the order of Providence and I will invert these laws of nature. As a man who is demonstrating a delicate piece of machinery that he has invented shows his absolute knowledge of its mechanism by making it stop, or go, or move one way or the other; so Our Lord appeared before the men of this earth and said to those men with eyes to see, ears to hear, and hands to feel, gifted with the five senses that could guide them in every emergency of their physical existence: "Now look at Me. I will demonstrate that I am God; that I am the author of nature; that I am the Creator of Heaven and earth; because I will make the processes of nature stop at my bidding, and resume their course at my command."

If there is one thing we know it is that which we can see, or hear, or taste, or feel. If there is one thing we pride ourselves, and all men have always prided themselves on knowing, it is the laws of physical nature. And one of the primary laws of nature concerns life. How much has been written on that subject of life. It is the basis of the science of biology. We all know what life is. Every one knows that. There never was a man on this earth who could not distinguish between a live man and a corpse. We know when a man is dead. We know when an animal is dead. We know when a flower or tree is dead. If there is one thing, we do

know it is the physical aspect of life and death. If we do not know what death is, then we do not know what life is. If we do not know what life is then we do not know ourselves and do not know anything.

It is precisely here, in the domain of our most accurate knowledge, that Our Saviour challenges us to test the proofs He presents of His divinity.

Man is a complex machine. He has not only life, but he has faculties that live. Man not only lives, but he sees and hears; he has taste and touch. If a man has lost his sight, he can still live; if a man has lost his hearing, he can still live; if he has lost the use of all his senses he can still live. The senses may be dead; but the man will live. Now Our Saviour brings us into this domain of sense, where we are best informed, and best capable of judging, and He demonstrates in the first place that He is the author of life by recalling the departed from the tomb. Men who were dead, He brought back to life again. He met the widow of Naim, who was on her way to bury her only child, a son. He had been waked according to the Jewish fashion. He was in his coffin; the grave had been dug and the grave diggers were waiting to cover it. Our Saviour met them at the gate of the city, He stopped the funeral, stepped up to the poor broken-hearted, widowed mother, and advancing to the bier said, "Young man, I say to thee, arise." And that dead man arose, and He gave him to his mother. When He was summoned to the home of the sick Lazarus He arrived too late. Lazarus was dead. He had been mourned; he had been laid away in the tomb. Our Saviour came four days after the death; and when He came He asked the sisters where they had laid him. To spare Him unpleasantness they said, "We have put him in the tomb; but do not go to see him. Decomposition has set in and the stench is disagreeable." He said, "Where have you laid him?" Going to the tomb of Lazarus He spoke to the dead and bade him arise; and at His command Lazarus

sat up in his cerements and spoke and moved about, mingling with his friends and acquaintances and finishing out the natural term of his mortal days. And it was so likewise with the daughter of Jairus. It was so with all those whom Our Saviour called back from death. He demonstrated to the world that He was the author of life, by summoning from the tomb, calling back from the dark shades of death, those who had passed hence.

Now, brethren, a man can die by inches; his hearing can die; his sight can die; his touch can die; his taste can die. He can become paralyzed; he can become blind; he can become deaf. Our Saviour has entered into every one of these different departments of human life, and He has shown that He was not only the author of life in general, but that He was the author of life in particular; that He could not only give life to men, but could restore life to man's five senses. Therefore, He cured the blind. How many times did He perform that miracle? He cured the deaf. In this morning's Gospel He cured the paralytic, the man who had lost all strength and feeling. And He told those present He did it, "that you may know that the Son of Man hath power to forgive sins."

In this and numerous other ways He demonstrated the truth that He was the God, the author of life and death; and He demonstrated it by proofs that we, men of sense, can fully understand and appreciate. Our Blessed Lord did everything that a God could do to show to the world that He was God; as He suffered everything that a God could suffer to satisfy God for the sins of men.

But we did not see these miracles. They happened nineteen hundred years ago. But that involves another question entirely. What we want to know first is if these miracles were of such a character that the people who did see them could judge them aright.

Now I say if there is anything that men, no matter what their education, no matter what their social condition, can

judge, it is a matter of life and death. And Our Saviour in this domain of our most certain knowledge brought forward His proofs. Therefore, the men of His time were competent judges. Have they reported the facts correctly? Did they themselves really believe? Have we their testimony? Well, that is simply a question of the reliability of tradition. Can multitudes of men conspire to deceive themselves and deceive others? No. When you arrive at the conclusion that mankind can become a party to a gigantic deceit; that a whole nation or a whole world can combine to deceive themselves and deceive posterity, then you have arrived at that point where you can consider man a mere brute or mere toy of sense, and not a man at all. No, we have been correctly informed. These things happened just as we are told.

Now what is a miracle? Our Saviour based the proof of His divinity upon miracles. What is a miracle? In the first place, a miracle is anything that causes surprise. That is the generic meaning of the word. A thing that causes great surprise is a wonder or miracle. Such miracles arouse curiosity simply; when we behold them we are astounded. When electricity was first used to light the streets, it created quite a commotion. People were curious to know how light and heat could come out of the bowels of the earth in a thousand places simultaneously. When electricity was introduced into domestic use it was also a subject of great wonder; people were amazed that a piece of brass, a piece of carbon, a piece of metal, could burn and give light continually. They were still more surprised when they found they could distribute that illuminating current and from one central flow light up thousands of incandescent lamps. All this created much wonder in the beginning; and the inventors of these discoveries are in the language of untutored admiration, called "wizards." This is the rudimentary idea of miracles. A true miracle is something that not only creates wonder and excites curiosity, but it is something that startles and terrifies, because

it is something opposed to nature, and proves the presence of a power above that of man. That is why we are told in this morning's Gospel, as we are told every time Our Lord performs any one of His miracles, that the people were afraid. "They feared," we are told this morning; "and glorified God Who gave such power to men." We know the laws of nature, and when we find that at the command of a mortal being these laws are set aside, and events occur in opposition to them, in contravention of them, we are startled, we tremble, we feel the presence of God, and we fear as the Jews fear today. It was a saying in the Old Law that no man could see God and live; that the mere sight of God would produce death instantly. And a convincing evidence of the presence of God in nature has something of the same effect. When we see the laws of nature set at naught, and see something occur diametrically opposite to those laws, we feel instinctively the presence of God, the awful presence of the God of heaven and earth; and we fear and tremble in every atom of our being. And we always can know when such a thing occurs.

The story is told of a famous sculptor, that he had chiseled out of marble a beautiful woman. After spending months and years upon the work; and after great pains and labor he had produced a beautiful, but unchaste woman. It was a statue of a nude female, and it represented her in an unwomanly, immodest attitude. When he had given it the last touch of his chisel this woman in marble stooped down and with her hand smote the profaner's arm and broke it; and then she resumed her rigid attitude on her stony pedestal; and that infidel, impure artist instantly dropped on his knees and became fixed and rigid as the statue itself, petrified by fear. It was evidence of the presence of God which the indignant marble had given him, that petrified him.

We know what nature can accomplish; we know well without any college education what nature can do, and what nature cannot do. And when something occurs despite

nature, beyond nature, against nature, we conclude instinctively that God is present. Now, brethren, this is precisely the evidence Our Saviour has furnished us. He has uttered these truths, He has performed these miracles; and He says: "If you do not believe Me, believe My works."

It is fashionable not to believe in miracles in our day. Outside the Catholic Church who believes in miracles any more? We are all Christians; we like that name. It were an insult to call us infidels; yet we are a little sensitive on the subject of miracles; and in talking about Our Lord and the Christian religion we insist that this subject of miracles be left unbroached, and not obtruded. It is a fact; outside the Catholic Church people have no faith in miracles at all. In the first place, infidels reject miracles because they are materialists. And weak-kneed Christians do not believe in miracles because they are inclined to materialism. The scientists, who say they have nothing to do with the realities of things, and confine themselves to phenomena, say, "Of course, we have nothing to do with miracles, because we cannot go back of the appearances of things." Well, apart from the infidels and the non-religious scientists, there is a large class of so-called "intellectuals," who do not believe in miracles because they do not see how they can explain a miracle and reconcile it with their notions of the immutable laws of nature. They have one stock argument; and that is that the dead who have gone back to their original nothing cannot live again and resume their mortal bodies. They do not believe in the Resurrection. They simply point to the grave, they say, "Open that coffin, see if there is anything left of that man buried fifty years ago. If there is then I will believe in the Resurrection. Open the coffin and see." They do not want to talk about miracles. Well, what will they talk about? You do not believe that the dead will live again. And you want to bring people into this church instituted and equipped by the risen Christ, and leave the fact of

His Resurrection out of consideration! What folly that is. No wonder converts made in that way do not stay.

Yes, brethren, I say, we have a deep interest in the miracles of Christ and especially in that miracle of the Resurrection. We are all growing old, we are nearing the tomb; life will soon be to us a closed volume, and we will pass hence. Whither, Oh God, whither. We hope for eternal life; we hope that from the womb of death there will arise the germ of an eternal life of glory. What is the basis of that hope? The miracle of the Resurrection of Christ. Oh let us treasure it! As Job says: "This hope is buried in my breast." Let us keep this faith close to our hearts; let it be buried there; it will be our comfort in life and our solace in death.

(Nineteenth Sunday after Pentecost.)

THE CATHOLIC'S WAY TO HELL.

"Friend, why comest thou in hither, not having on a wedding garment?" (Matt 22.)

THE greatest grace that God can bestow upon a man in this life is the grace of being a Catholic. This grace includes every other grace. This grace of being a Catholic entitles us to a participation in the seven sacraments now, and a place in heaven for all eternity. Yet there is, perhaps, no grace of God so little appreciated by the majority of Catholics. They accept it is a matter of course. They are men by no act of theirs; so are they Catholics. God made them men; the chance of birth made them Catholics. They breathe the common air, walk this earth upon which we all tread by virtue of the accident of birth; in like manner they receive the sacraments and they conform, in a general way, to the ordinances of the Church by virtue of the accident of baptism. But with them all these things are a matter of

course; not things of their own choosing; therefore, they are little appreciated.

We were born in a Catholic home, of Catholic parents. What a blessing! How little appreciated! Before we were ten days old we were brought to the Church and the waters of regeneration were poured upon our brow; we were made children of God and heirs of heaven in baptism. What a blessing! How little appreciated! Before we were twelve years old we were prepared for our First Communion. Long years of preparation had preceded that great act. Everything that could add splendor and glory to that great event in the life of a child, was supplied. We children, after such preparation, with trembling lips pronounced again the vows of baptism. Amidst the loud peals of the organ and the joyous notes of the choir, and accompanied by the prayers and best wishes of the congregation, we little children came forward to receive our First Communion; to receive for the first time the body and blood, the soul and divinity of Jesus Christ, Our Lord and Master, Our Saviour and Redeemer. Oh, what a blessing! How little appreciated! And in every battle of life, sometimes victorious, sometimes defeated, there was always upon us the watchful eye of our mother, the Church; encouraging us to stand firm for virtue and truth and justice. When we fell, wounded, she was the first to rush to our side, lift us and bring us into a place of safety and cure. When on the wayside, we lay stripped and half dead, there was always the Good Samaritan, the priest, to come and lift us up and, placing us upon his own beast, bring us into the inn of the Church. Whenever we had the misfortune to fall into mortal sin, thereby losing the friendship and grace of God, thereby also forfeiting our eternal right to the possession of Heaven, there was always a door open, and a sweet face in that door imploring us to come in and receive the absolution and pardon of God. Oh, what a blessing! And how little appreciated! Finally, membership in the Catholic

Church means the right to enter into God's eternal kingdom and to enjoy with God the bliss of God's eternity. What a blessing! How little appreciated! I would ask you this morning to try and understand how Catholics come to be lost—lost for time and lost for eternity; lost right here on this battle ground of earth; lost in the thick of the fight; lost even before the great day of assize, when all men must appear before the bar of God. Lost right now and lost forever.

How comes it that men and women who have been invited into the Catholic Church and who have accepted the invitation, who are actually members of the Church, are cast out again—hands and feet bound, cast into exterior darkness where there is only weeping and gnashing of teeth? Why is it that entrance into the Church does not always mean entrance into the Church of God above? Why is it that so many enter the broad open door of the Catholic Church, only to issue from it again into the broader way that leadeth to perdition? Why is it that so many people make the Catholic Church only a stepping-stone to Hell? Let us try to fathom that mystery.

In the first place, Catholics are lost because they do not pray. You cannot remain a Catholic long, unless you pray. Our Saviour told His Apostles so. We all have heard it, and we all know it. He says, "Pray, pray always, pray without ceasing." But we do not all pray. A man who does not expect to pray has no business entering the Catholic Church. Our Saviour, when He drove the buyers and sellers out of the temple said, "My house shall be called the house of prayer; you have made it a den of thieves." When men go to a public bath house they go there to bathe. When men go to the theater they go to hear music or witness a drama. When men go to a lecture hall they go to listen to a discourse on some popular subject. When a man comes into the Catholic Church he comes to pray. If a man enters

a public bath and does not want to bathe, what business has he there? If a man goes into a theater and does not wish to listen, what business has he there? If a man goes into a lecture hall and does not want to hear, what business has he there? If a man comes into the Catholic Church, the house of prayer, and does not want to pray, what business has he there? Now we Catholics used to be people of incessant prayer. Our forefathers used to pray and pray without ceasing. Your father and my father, your forefathers and my forefathers knew more prayers by heart than you or I do. Our Catholic forefathers were all men of prayer. That is why they kept the faith and handed it down to us, "degenerate sons of noble sires." And if you would know the reason why Catholics are lost in this world and lost for all eternity, it is because they do not follow the example of their forbears and do not pray. They prefer to live as pagans live. They get up in the morning, but do not say their prayers; they go to bed at night, but do not say their prayers. Their days are lived like those of the brute beast. They never think of God.

But the Church knows men; it knows their shortcomings; it knows their inclination to materialism. Men have at all times shown a disposition to prefer the things that they can see and feel, and hear and taste and touch, to the invisible things that faith promises. Under the old law God always had trouble with the Jewish people on this account. They always like to fondle the bird in their hand rather than look at it singing on the bush. As God had trouble with His chosen people in the Old Law, so the Church has trouble with her people in the New. Catholics like the Jews, are disposed to be worldly-minded. They would rather have the things of the present that they can enjoy now, than the things of eternity that they must wait long for.

While the Church tells her children that they must pray, must pray always, must pray without ceasing, must pray

every day of the week; she says: "I will see that you pray at least one day in the week, when I shall be with you and shall pray at your side." From the beginning of Christianity the Church has set aside one day out of seven in which she insisted on her children coming together and praying in common, when she prayed with them. In the Old Law they had the Sabbath, that is Saturday, when all the people came into the temple and united in an act of public worship. In like manner the Church set aside the first day of the week, or Sunday, which she devoted to religion and the service of the Lord. The reason is, she would have her children come together one day out of the seven and pray; pray in her presence; pray before her eyes, and pray with her. What is the law governing the Sunday as the Church promulgated it? It is that we shall abstain from all servile work, all worldly occupation, and join with her in public prayer and sacrifice. The whole Christian body prays together on Sunday; unites in one grand act of Christian worship, and thus repairs in some degree, by this one short public service for the many shortcomings of the whole week. Therefore it is that men who never say their morning prayer or their night prayer are often saved at last, because they never miss Mass. As long as a man continues to go to Mass he is within hailing distance of grace; the Church can still call him in. But when he gives up the Mass he parts company with the Church forever. When Our Saviour spoke of the lost sheep, He said, "I am the Good Shepherd; I know mine and mine know Me; they hear My voice." As long as the man is within hearing of the voice of Jesus Christ, so long is there hope for his return. A man may not listen to the voice of Christ during the week; he may not hear the voice of his conscience in the morning or in the evening; he may neglect everything during the six days of the week; but on Sunday morning when the Church speaks loud and high, and the voice of the Good Shepherd swells

upon the air; when the bells ring out calling men to prayer; if he hears the voice of God; if being within hailing distance of the Church he comes to Mass, there is hope for him. Brethren, the history of Catholicism demonstrates as clearly as any thing can be demonstrated, that the last act of apostasy, the act which severs forever the Catholic soul from Jesus Christ, who died for it, is the deliberate and final act of turning away from the altar and from the Mass on Sunday. Catholics are finally lost through persistent neglect of the Mass. There are millions in this country today who ought to be Catholics, and who are not Catholics because their fathers neglected the Mass; did not hear Mass on Sunday. There are Catholics by the thousands in this city who are practically lost to the faith because they have ceased to come to Mass on Sunday. Oh, I wish I could sound this note of warning; I wish my voice could be heard over the whole land, and this note of alarm could reach the ear of every Catholic in America. There is no hope for the Church here unless her people are made to come to Mass on Sunday. There is no possibility of saving the souls of the Catholics confided to the care of the clergy, unless they be brought to Mass on Sunday. There is no hope of converting those outside the Church; there is no charm in the voice of the priesthood; no energy in the arm of the Church, if her children refuse to come to Mass on Sunday.

And why don't they come? We are told this morning that the King was angry at those who sent their regrets. He said: "What, they refuse to accept my invitation to come to the wedding of my Son! Go out, then, into the highways and byways and bid all come in; but those who have refused to accept my invitation will never taste of my supper." The Church is indignant; the God of Heaven is angry, when Catholics with all the divine faith and hope and charity that that name implies, deliberately turn their backs

upon the altar and upon the Mass Sunday mornings, some going to their pleasures and others to their business.

But apart from these apostates—these men who give their souls to the world, the flesh and the devil—there are those in the Church, who are Catholics in external appearance only; who have not the spirit of Catholics, nor the morals of Catholics nor the faith and charity of Catholics. This morning's Gospel tells us of a scene, a very unpleasant scene, in a royal banquet hall. A great king, who had prepared a great feast in honor of his son, on the day of the son's marriage, had been deeply offended. His honor and pride had been wounded because the guests whom he had invited failed to come. Substituting others for those whom he had first invited, he was pleased to find his great banquet hall filled; and with a heart full of pride and gratitude he came down in all his royal pomp to greet his guests. To his astonishment he found there a man who had no business there; a man who had been invited, it was true, but who came there without a wedding garment; a man who came there in his work-day clothes; who came there just from the grimy workshop, with garments toil-stained and bedraggled. He was filthy in person and raiment. His presence there was not only an insult to the man who had invited him, but an affront to all the company. We are told that the king was a second time angry. But now he took vengeance in his own hands. To those who had refused his invitation, and simply sent back their regrets, some going to their farms and others to their merchandise, he had no word of rebuke to utter; he simply stated that they would never taste of his supper. But this man who had accepted his invitation, and came unwashed, unkempt and improperly clothed, he ordered seized. He told his servants to take him bodily; to bind him hand and foot and cast him out into exterior darkness, "where there shall be weeping and gnashing of teeth."

Now, brethren, in the man who had received an invita-

tion and, sending his regrets, failed to come, you see the heretic. But in the man who came, not clothed in wedding garments, you see the bad Catholic. The king was angry with the man who did not come. Our Lord is angry with the heretic. Our Lord is not only angry with the bad Catholic who is not clothed in the white garment of grace, but He orders him "seized, bound hand and foot and cast out into everlasting darkness." These bad Catholics often fall under the censure of the Church, under her ban of ex-communication. The Church has her censures for the bad Catholics. She sometimes refuses Christian burial to bad Catholics. She sometimes shuts her doors against bad Catholics. I hope you will never see it; but in Hell throughout eternity there will be some who will howl louder than others; there will be some who will gnash their teeth more fiercely than others. It will be Catholics; bad Catholics, who in the Church insist on appearing without the wedding garment of grace. These are the Catholics who in life give up the Mass, who year in and year out neglect to go to Church on Sunday morning. It is the last thing the Catholic gives up; and when he has finally given that up he has parted company with his faith and his God forever.

Again I ask; why is it that Catholics give up going to Mass on Sunday? There are two classes of reasons. The one class range themselves on the side of human weakness. It takes a great deal of time, and requires a good deal of trouble, to get ready to come to Mass on Sunday. That must be admitted. It seems a very simple thing to come a block or two and sit here a half hour and hear Mass. But is it so little a thing? To get here to Mass on Sunday you must think about it on Saturday evening; must have your clothes ready; must get up at a certain hour; must see that you are there on time—for what is the use of going to Mass if you get there late? All this means you must devote a great deal of time and attention to that Sunday duty. If you have

children who must go to Mass on Sunday, or a husband who must get to Mass on Sunday, it means you must devote the whole of Saturday to the work of preparation. Now people do not like work, and they are disposed to shirk it as much as possible. The result is that the poor mother of the house puts off until the last moment the work of getting the children and husband ready for Mass on Sunday morning. Therefore when Sunday morning comes the tired mother sleeps late, and her children sleep late and her husband sleeps late; and when they awake it is too late; and so they all miss Mass. This difficulty is aggravated if the husband does not come home early on Saturday night. If he stays out late she has to stay up until he comes home; and perhaps the children stay up too; and the result is they all sleep late on Sunday morning. This is still further aggravated if the husband comes home full of liquor. How on earth can she get that stupid fellow up early Sunday morning with his head as heavy as lead? She cannot wake him up; she might as well try to wake the dead. The poor wife is disgusted and disheartened. The children see their father lying there in a semi-stupor. The result is, no one in that house hears Mass that Sunday morning.

But there is a reason that does not range itself on the side of human weakness; and that is, that we are all becoming too worldly-minded. We do not seem to care any more for Mass. What is the use of going to church? we ask. There is no money in it; and whatever has no money in it fails to appeal to us. The whole world is drifting away from the supernatural. Men no longer believe that Heaven is the one thing worth seeing; and that salvation is the one thing necessary. Men do not care much about God or about eternity or about heaven any more. And Catholics living in this world, breathing this material atmosphere, grow gradually into that way of thinking and feeling. Catholics do not now think it such a terrible thing to miss Mass on

Sunday; because they do not properly appreciate heaven; they do not appreciate eternity; they do not appreciate the friendship of God. What is the difference? they ask. It is a mortal sin; but what of that? You may lose heaven; but what of that? Does it take a penny out of my pocket? Does it lower me in the estimation of my fellow men? Does it blight my earthly prospects? No. Then what difference?

Now, brethren, the Church is trying, oh so hard, to hold aloft the standard of the supernatural. She puts forth such heroic efforts to keep before the minds of her children the great truth that it is of no value if we gain the whole world and suffer the loss of our immortal souls. The Church has been trying to make this Sunday a day apart; a day different from every other day; that she might enthrone it in the minds of her children and have them pay to it a veneration second only to that they pay to God himself. The Church from the very beginning has made the Sunday holy; made it a day consecrated to religion above all other days. And in order that the people might come together and properly join in the worship of God, she has raised for them magnificent temples and spent her last dollar in beautifying them. And every Christian community that was ever founded was founded around the village church. The church was built first by the common contribution of the Christian people. It was to be the house of God. It was a monument to God. Because the people would be near God they would have their dwellings around the church. And the church was not only the center of Christian and religious life, it was the focus of all civic activity. In ancient times whenever proclamation was made of any public event, it was nailed to the church doors. Whenever the State would have the people know something of great importance, the proclamation was affixed to the main door of the church. And today in Catholic countries, and even in England, I have seen these State proclamations nailed to the church doors. Why? Because

when there were no newspapers this was the best way to make publication of any event. Because the people came together on Sunday morning; all came to church. They couldn't come into the church except through the door, and on the door were nailed those proclamations. And that idea entered into the laws of the land; and today in every Christian country, right here in the United States, here in the city of St. Louis, the canons of the courts style Sunday a *dies non*—that is, a day not like other days, a day set apart, in which nothing of a worldly character should be done; a day on which God could claim the undivided attention and allegiance of His people. The Church has ever tried to maintain that idea of the Sunday. She has called the Sunday the one only full day of the week; all other days she styles "empty" days. On Sunday her bells ring out, announcing to all within the reach of these silvery waves the great truth that the day of the Lord has arrived, when God's people must come together and unite in one great solemn act of public worship. She has her music ready; she has her grand ceremonies; she has her matchless ritual; and all this she has brought together for the purpose of ennobling the day and of inducing her children to properly observe it. But the world has tried to hush the voice of her bells; has tried to shove the Christian Sunday into obscurity; has tried to blot out of the public mind all thought and memory of God.

Brethren, the greatest enemy of God today is the Catholic who does not go to Mass; as the greatest friend of God today is the man who goes to Mass and seeks to bring others. The Catholic who does not go to Mass on Sunday loses his own soul; and he gives an example to others which, unfortunately, they are only too prone to follow. And if you would know the reason why the Catholic Church is not more prosperous, why we are not making more converts, why religion is not more flourishing today, it is not because of the bad

books that abound; it is not the bad newspapers that people read; it is not the preachers who are railing against the Church; it is not the infidels who are trying to undermine the foundations of our faith; the enemy is the Catholic who does not go to Mass on Sunday. He is the man who enters into the field that has been sown with good grain and sows over again that seed of practical infidelity, that blunt disavowal of everything beautiful and holy in the Church, the Catholic infidel who turns his back upon the altar and the Mass on Sunday morning.

Now, brethren, we all have here a work in which we can all take part. I would not have you all become preachers; I would not have you all go about the streets exhorting your neighbors to a better life. No; that is beyond your ability, and it is against your taste. Catholics do not take to that sort of religious co-operation. But on this blessed morning I would ask you Catholics to form a resolution to come to Mass always on Sunday. In the second place, do try to induce your negligent Catholic neighbor to accompany you. Go to him on Sunday morning and say: "My friend; come to Mass." In this you will be doing a great Catholic charity, one that will be much appreciated by the Church and above all appreciated by God. Save your brother's soul if you can. Do do not think for a moment that because a man is a Catholic he will necessarily go to Heaven. There are Catholics in hell; and their name is legion. Would you save your brethren; induce them to go to Mass on Sunday. Some Catholics think because they can go to confession, it matters not so much whether they go to Mass or not. "I will not go to Mass today; I will go hunting or I will go into the saloon, or I will sit here and read my morning paper." But, my friend, that is a mortal sin. "Well, what matters that? It means I will have only one more mortal sin to confess at my next confession. It is a matter of small consequence whether I tell

the priest I missed Mass twice or three times; he will have the same thing to say to me in any event." Oh, God help the Catholic who thinks it makes no difference whether he has committed one mortal sin more or less. What matters what he has to tell the priest? What has he to answer to God for? That is the question. The priest never calls in question what he says. The priest takes him at his word; he must. In this parish there are hundreds who have not heard Mass today, who if they were to get sick before nightfall would send for me. They are Catholics, and they would not think of dying without the sacraments. They have not come to Mass this morning; but if they were going to die this evening they would want to receive the sacraments and would send for the priest. And if the priest were to go they would every one tell him they were sorry they had missed Mass this Sunday morning. There is a man in this parish whom I have three times prepared for death; and every time he has told me and his family he was sorry that he had not gone to Mass regularly, and that if he got better he would go every Sunday. I have been here thirty-two years, and that man has never once been to Mass in this church.

There are more lies told in the confessional every Saturday evening than are spoken in all the trysting places of the city. People go into that confessional and lie to the priest from beginning to end of their confession. They tell the priests they are sorry. There is scarcely one Catholic out of ten who does not go into the confessional once a month or once in three months and tell the priest he has missed Mass once or twice, and is sorry. Oh, the lies that are told in that confessional! When the priest is called to the death-bed of a dying Catholic, what does he hear? Lies, lies, lies, generally. The reprobate Catholic, who has not gone to Mass in years, will send for the priest and tell his sins, smite his breast and say, "I am sorry, I am sorry."

Lies; all lies in the majority of cases. The priest comes back and thinks he has done some good. That poor man, he thinks, made a good confession; he seemed to be very sorry; and he thinks to himself, when that poor man gets well he will come to the sacraments regularly, will come to Mass regularly, and will be a good Catholic. And perhaps some funny Devil who witnessed this last scene between that man and the priest will go back and report to his master: "That Catholic we had in our list for so many years; well, he has made his confession, has told the priest he was sorry, and is now reconciled to the Church." The old Devil will probably wink with his left eye, and say: "Lies, lies." After a year the priest may have to go back again to that man; if that man calls for him one hundred times the priest must go back each time. Why? The Church commands him: "You bring that man to God; whenever he calls on you, go you to him." The priest goes and gives to that man time and again the last sacraments; and that man gives him what? His last lies. Oh, brethren, it is a terrible thing to be a Catholic. It is the greatest grace God ever gave to man on earth. But every grace carries with it its own responsibility. And there is no man who carries so heavy a weight of responsibility on this earth as the Catholic. So take care. You have been called; come. You have been called into the Church and you are here; stay where you are. You have been baptized; you have received your First Communion; you have been real partakers of the sacraments for years. Wear your wedding garments; keep in the state of grace. Maintain yourselves in the friendship of God; for if in the Church of God, before the altar of God, in the possession of the sacraments of God, you appear without that wedding garment, you will be infallibly cast out; you will be thrust from the portals of the Church; you will be hurled into the exterior darkness of hell, where you will howl and gnash your teeth through all

eternity; and howl the louder, and gnash your teeth the more viciously, from the fact that you were Catholics and lost your Catholic inheritance.

(Twentieth Sunday after Pentecost.)

RELIGION IN THE HOME.

"Lord come down, before that my son dies." (John 4.)

RELIGION is necessary for men under all conditions. It is necessary for them individually; it is necessary for them in society. If religion was not necessary Our Lord would not have come down from heaven to earth. He would not have lived here thirty-three years. He would not have died the death on the Cross. He is called the "Saviour." And why the Saviour? Because the world was lost. And why was the world lost? It had lost its religion. Our Saviour came down to bring religion into the world, and through religion to save it. No human institution can endure unless it is founded on religion. Men may enact laws; but unless they can give to those laws a divine sanction; unless they can speak by the name and with the authority of one infinitely higher than themselves, their laws simply express their good pleasure; and they are not necessarily to be respected or obeyed by other men. Not only are human laws under divine sanction, the sanction of one who is above all, the great Lord of heaven and earth; but the courts that interpret and execute laws are likewise under divine sanction. Unless there is an absolute standard of right and wrong, courts are mere instruments of oppression. Unless the verdict of a court is just in itself, and in accordance with the eternal and immutable laws of justice; unless the decision of a judge is right and squares absolutely with the canon's eternal righteousness, no man is obliged to respect

it; it simply means the opinion of one man sitting on a human judgment seat.

Establish the fact that God is the author of all order, and that all laws that promote order and peace receive His sanction and are his laws; establish the fact that all the laws enacted for public peace, tranquillity and morality, have a divine approval, and you can compel men to obey them. It then becomes the duty of the State to punish men for not obeying. Why? Because we are all subject to a sovereign Master and His will is supreme over us all; any man who contravenes that supreme law expressed in human legislation, violates the sovereign law, and is amenable to God's justice; and men punishing him for the infraction are but the instruments of divine justice. Establish the fact that the verdicts of our Courts are the edicts of justice—eternal, unchangeable justice; that the judgments pronounced by our Courts are right, and you can compel men to submit to those judgments and those verdicts, whatever they are. Why? Because the laws of absolute justice and right bind us all.

Every man must live justly and rightly, or he is the enemy of all men, and of himself; and not only is he the enemy of all men and himself, but he is the enemy of the God who made us all. Therefore, in punishing the man pronounced guilty by the court, we are simply carrying out the award of the higher court of Heaven, and become simply executioners of God's own justice. This is the solid foundation upon which all legislation is based, and all jurisprudence rests. Take away that foundation, and the State is built upon sand; it cannot long endure. The storms of human passion will rise and the winds and rains of selfish aims and criminal ambitions will beat upon it, and it will fall; simply because it has not a safe and solid foundation; it has not the divine truth to rest upon, and it is necessarily unstable.

Religion is not only necessary for the commonwealth;

it is not only necessary for the world; it is most of all necessary for the family, the home. Because the State is built upon the home. Our Saviour came on this earth primarily to bring religion into the home. His first work was in the home. The first step He took in the redemption of the world was to purify the source from which His Mother came; to arrange for her Immaculate Conception, thus healing the very root of human life, purifying the very fountain head of the family. Our Saviour purified the family fountain before He entered the sacred precincts of Mary's womb. Before He entered into His public life he sanctified marriage by attending the wedding feast at Cana, raising it to a sacrament; and He performed on that occasion one of His most wonderful miracles. By this and subsequent acts He made known to the world that the family is of divine creation; that it rests upon a divine ordinance; that it has a divine vocation, and that to attain its ends it must be permeated by the life and light of religion. If we are to have a Christian state we must provide a foundation of Christian families to support it. There can be no permanency, there can be no stability in the commonwealth, unless it rests upon religious homes.

Now, brethren, we used to have religion in the family; but it is fast disappearing. There are many good things disappearing from the world; many precious things which, if we would see them now, we must search for them in the museum; and I am afraid ere long we will have to search in old cabinets for specimens of family worship. There was a time when the family used to pray together; but they do not do it any more. There was a time when the father of the family took a pride in leading at prayer in the evening. We have gotten over that. There are not a half dozen families that I know of in this parish that ever join in family prayer. There was a time when people used to say grace before and after meals. Who says grace now? Go into a Catholic family at dinner time and see how they devour

their meals. They sit down and eat; and when they are full they get up; just as so many cattle; no thought of God; no thought of the Father who gives us "our daily bread." They sit down to the table as their cattle go to the manger; they eat and eat, until they are full, and then they retire; just as the cattle do. There is no more religion at dinner time in the home, than there is at feed time in the stable. It was not always so. I hope there will some day be a change back to the old practice.

It used to be that the home had a fixed rule; the father and the mother had certain times for going to the sacraments, and they never failed to go at those times. And the children had certain times for going to the sacraments; and the parents saw that they went at those times. Now, no one knows when the father goes to confession; no one knows when the mother goes to confession. It is just when the notion takes them. And no one knows when the children go to confession; it is just when the fancy moves them. There is no order; there is no rule. Now there is no Christian life in the family which works out its results in such disorderly fashion. There is simply a religious influence floating in the air of the home, sometimes quite effective and sometimes not at all; but never orderly and never to be depended upon. Oh, what is to become of children brought up in such an atmosphere? If you do not feed your children properly and clothe them, the State will take them away from you; judging that you are unworthy or unfit to raise them. A father is obliged under the law to give his children food to eat and clothes to wear, and if he fails in that duty the State steps in and takes the children away from him. Our Saviour says, "Is the life not more than the raiment?" Is not the soul of the child of more importance than the body? And if failing to properly feed and clothe the body would take away from the father the right to raise his children, oh, a dozen times greater reason is there why the child should

be taken away from the father or the mother who fails to supply it with spiritual food and fails to clothe it with the example of all the virtues.

Oh, how many sick boys we have! In this morning's Gospel this poor courtier comes to Our Lord and says his boy is very sick: "Oh, come down, come down before he dies." If the poor boys of this and every parish in this land could speak, if their guardian angels could only cry out, they would say to the merciful God, they would say to God's Church: "Come, come into these families, and save these poor children before they die. Come into this Catholic family, come and save these children of God and God's Church dying, absolutely dying because of the infection of bad example they have received from their own parents, the authors and fountains of their life.

It is hard to raise children. There are three influences that unite to make a good child and develop him into a good man. The first is the church; the second is the school; and the third is the home. The home is the most important of the three. Children were saved before there was a church and before there was a Catholic school. The Apostles first went out and brought religion to the homes, the Christian homes. What is the Church? The Church is the supplement to the home. The Church is very much what a hospital is to the home. We are all sinners, we are all sick; the Church is a vast sanitarium. We come here to have our sins forgiven. We come to receive the nourishment, and the recuperation that will enable us to rise to vigorous life. The Church is but an adjunct to the home. The school is simply a convenience. It is like a co-operative society; it is like a factory; it enables one man to do the work of one hundred. One teacher can take the children of one hundred fathers and educate them. It is a time and labor saving machine. It is only a supplement to the Church. The home is the place where God does His choicest work. The home

is the spot where God loves most to dwell. There is no place on this earth that so closely represents God Himself as the father of the family. Not the parish priest; not the Bishop of the diocese; not the Pope of Rome himself comes so near representing God as the father of the family in his own home. And if the father of that family becomes an apostate, if he is unfaithful to his office, then God's work is almost hopelessly marred, is tainted at the very root; and no subsequent work of church or school can wholly repair the damage. The Church may bleed, may supply martyrs by the thousand; her priests may lead the most holy lives and preach the most holy truths. It is all beating the air, unless the influence reaches the family; unless the work is done in the home; unless the children receive the support and comfort and confirmation, which only the lives and examples of their parents can give.

These are the three great influences that work together; a trinity that make the unity of a Chrisian life. You cannot make a stool rest on two legs or on one leg; it requires at least three legs. And a Christian life must rest upon these three props; the Church, the school and the home. They have relations to each other. The school cannot do everything, no more than the stool can rest entirely upon one leg. Easy going Catholics think they have done all their duty to their children when they send them to a Catholic school or a Catholic college. And on their death-bed they will tell the priest that they are not to blame—very much in the spirit of that Pharisee who thanked his God for all the good he had done. Their children have all gone to destruction, it is true. The boys have abandoned the faith and the daughters have married Protestants and ceased to practice their faith; but the father says: "Thank God, I am not to blame; I gave them all a good Catholic education. I sent them to a good Catholic college and paid for them." The boys have all gone to the devil, the girls have all gone to the devil, but

he expects to be canonized as a saint because he sent them to a Catholic school and paid for them. He sent them afterwards to the devil by showing them an example of unchristian living. What can the school do alone? He never went to the sacraments himself. His children never saw him on his knees; they never saw him in one act that indicated he was a Catholic. And he thinks he ought to go straight to heaven simply because he sent them to a Catholic school and paid for them. And these poor sick boys; these poor dying boys, and these poor dying girls will lift up their hands to heaven also, and call for mercy; "Have mercy on me, oh God, for I have been weak and rebellious and undutiful; but you gave me a bad father, you gave me a bad mother. You gave me a father who never showed me a good example. You gave me a mother who never taught me by word or deed the way of life." There will be mercy for the poor child who went to the devil, rather than for that wretch of a man who sent him to a Catholic school and paid for him, but who never set him the example of a Christian life.

Then as regards the relation between the home and the Church I have a few words to say. Some people look upon the Church as a sort of projection of the tax gatherer, the sheriff. Many Catholics are almost sorry they are Catholics because it means so much trouble. In our utilitarian age, in image of self-seeking and self-indulgence, we do not like anything that offers the least restraint; and we look upon the Church's laws as a sort of encroachment upon our liberties and upon our legitimate pleasures. And the voice of the Church is like the voice of conscience, it always speaks at the wrong time, just when we do not want to hear it. The Church is always nagging us, always telling us of the sweet things that must not be tasted, and the bitter things that must be swallowed without a wry face. The Church is the enemy, the enemy—Voltaire called it "The enemy." She is the

enemy of all pleasures; the enemy of all peace; the enemy of all happy life. And we submit simply because if we do not submit to the Church we will have to take something worse; it is "out of the frying pan into the fire."

Now if there is one thing we must bring up our children to know and understand, it is that the Church is the child's greatest friend. The Church is our mother; and the restraints that she imposes upon us are for our good. Because they postulate a good heart and a sound mind; and they predicate peace and happiness. We must teach our children to love religion and to love the Church. And in order to do that we must teach the children to love the priests. If there is one source of Christian life in the home more prolific than another it is this love for the priest inculcated by good Catholic fathers and mothers. There can be no home without love. Children who do not love their fathers and mothers are degenerate; there is something radically wrong with them. And if there is any reform to be introduced into the home it must begin with the inculcation of the fourth commandment, "Honor thy father and thy mother." Now what the father is in the natural order, the priest is in the spiritual and supernatural order. And as it is a sign of degeneracy for children not to love their parents, it is the greatest sign of a lack of faith for the children of the parish not to love the parish priest. Father Faber said that the greatest sign of predestination was a love for the priest.

Now there prevails oftentimes a spirit of criticism, of carping at priests in Catholic families. A Catholic father or mother at the table and before the children will often speak slightingly of the priest. Oh, rather tell a disgusting story, rather do any vulgarity than speak slightingly of the spiritual father of the family before your children. It is the first step in the way of family apostasy. Given a father and mother who do not like the priest; who haven't much love for the Church, and who will speak slightingly of spiritual

things, and you have the first step taken toward the apostasy of the family. Their children will not only speak slightingly of the priests, but will actually dislike them; their children's children will hate them; and the fourth generation will become out and out infidels. But you will say: "All priests are not perfect." Are all fathers and mothers perfect? Is it because you are good that we make your children obey you and respect you? When the child comes to the confessional and tells the priest: "I disobeyed my father and my mother," the priest does not say: "What kind of a father and a mother have you, are they any good?" Oh, no; he never puts any such questions as that. He will say: "You have done wrong, my child, and I cannot give you absolution unless you will promise to obey and respect your father and mother." It matters not who they are. Of course priests are men. It is not because of what they are personally that the Church requires them to be respected by the people; it is because of the office they hold and the relation they bear to the people. It is what they represent. As the father represents God in the home, the priest represents God in the Church. And as the father must be loved and respected by his children in the home, the priest must be loved and respected by all his flock, in the church and in the parish.

Then you must cultivate in your children a generous spirit toward the Church. Do not act like the lawyer who wanted to know what was absolutely necessary to be done in order to be saved. He wanted to get just inside the gate, and no more. Teach your children that it is not only necessary to go to confession and Communion on Sundays and great feasts, but it is well for them to sometimes observe little holy days, little festival days. Teach them it is not only necessary to hear Mass on Sunday, but it is well to sometimes hear Mass during the week. There are some children who do not even know that Mass is said every day, and

that people come to Mass and hear Mass every day. Their parents do not teach it to them. They never see their parents go to Mass during the week; they never hear Mass during the week, and they naturally take it for granted there is no Mass except on Sunday. There is one rule you should observe toward your children, and that is. Never ask them to do anything you don't do yourself. You send your children to school and make them go to Mass every morning; yet you do not go to Mass every morning yourselves. You require the children to go to confession once a month and you don't do it yourselves. Now, if you ask your children to do what you don't do yourself, you are unjust to your children. If you don't want to lead a Christian life yourselves, then your children can claim the same liberty.

Teach them generosity toward God; and teach them generosity toward the Church. Those people who criticise the priest are always mortally offended when money is mentioned on Sunday. These people who love to talk about Father So-and-So at the dinner table, invariably sit back in their pews and put on an expression of supreme disgust when the priest from the altar announces a collection. This is lack of generosity. God loves a cheerful giver. He does not need our money. He does not need our services; but He still loves the cheerful giver. Teach your children that it should be a pleasure as well as a privilege to contribute to the support of the Church; that it should be a pleasure and a privilege to contribute to any thing that makes for goodness and for God. Show them you feel that way yourself. Put a nickel in their pockets and tell them to put it on the plate when it is passed. Educate your children to generosity of mind, generosity of heart and generosity of act. This is the way to bring up stalwart Catholics; and these are the only Catholics that count; these are the Catholics that support religion; these are the Catholics that stand for God and Church and right; these are the Catholics who testify for Christ.

Oh, I wish today I could say to Our Lord, "Come, come into every home in this parish. There is a sick boy or a sick girl in every one of them." If there is in any one of them, one child or one member of the family, who does not practice his religion, then there is some one very sick member there, and Christ cannot be called in too quickly.

One word more: God placed you fathers and mothers over your children; He never placed your children over you. Control your children. Be masters of your children. If the man and woman who fail to provide food and raiment for their children are adjudged unworthy to raise them, and the children are taken away from them, a thousand times greater reason is there that fathers and mothers should be taken away from the children, when the children have gotten the upper hand of them and do as they please. The father who cannot control his boys ought never to have been a father; the woman who cannot manage her daughters ought never to have had a child. But when do you lose your right of fatherhood and motherhood and allow your children to get the upper hand? It is when you throw away the weapon of religion and cast aside the authority of God. Make the children understand that you are their father and mother, and in that capacity represent God; and if you cannot hold that fort, if you cannot maintain that position, then surrender, let the children go, or go yourselves; that dwelling place can never be a home for you or them.

Now, brethren, I say, call Jesus Christ into your homes, you who have sick children; you who have children that do not practice their religion. Go to Him yourselves. Do not send the neighbor to call in Jesus Christ, but go yourselves. Practice your religion yourselves. Go to the feet of Jesus Christ yourselves. Receive the pardon and blessing of Jesus Christ yourselves, and then ask him to come down to make your children sharers in the same blessing. If you do that, then there will dawn a new era of faith in the family; then

there will be a revival of religious life in parents and children; then faith, hope and charity will bloom afresh in the home; you will believe first, and afterwards your whole house.

(Twenty-first Sunday after Pentecost.)

THE CHURCH VERSUS SOCIALISM, COMMUNISM AND SOCIAL DEMOCRACY.

"Pay what thou owest." (Matt. 18.)

IN former times the law of justice was more strictly interpreted than now. Men formerly regarded life's value as based principally on the inviolability of property. They could not conceive peace and happiness on earth possible unless absolute inviolability attached to the rights of property. Men felt secure in the possession of their own, and any invasion of property rights was regarded as treason to society and a deadly assault upon the laws governing society. The first law that men made after coming together in society, was the law protecting private property.

If a man owed a debt he had to pay it. If he came into possession of what belonged to another and he converted it to his own use, he was obliged to make indemnity to the man whose property he appropriated. The laws of justice were executed with a rigor in those days that now we can scarcely understand. A man was not only obliged to pay what he owed out of his goods, out of his possessions, if he had any, but if he had not wherewith to pay he was seized; they took his body, they reduced him to a condition of slavery and made him work for his creditor until he paid the last farthing of his debt. And if he was not able himself to discharge that obligation, then, if he was a married man, they seized his wife, and they made her toil by his side in bondage, until by their united efforts they paid his

debts. And if they had children, those children were seized also and they too were put into thralldom. The whole family was enslaved and made to work until the last penny owed by the head of the family was paid. That is the savage view people in olden times took of debt. And in more modern times and until a very recent period among us there was such a thing as imprisonment for debt. If I am not mistaken, in some countries yet, men are put in jail and made to stay in prison until the rights of justice are satisfied. In the memory of ourselves this law of imprisonment for debt has prevailed here. In this country we do not permit it now. We do not regard the duty of paying our debts as so awfully stringent, so remorselessly binding. We pay our debts when we can; and we are the judges of our own time and our ability to pay. And if we feel we cannot conveniently, or if we flatly say we won't pay, the law permits us to go our way or opens the doors of the bankruptcy court to us.

Now this does not mean that the world has grown more honest. It does not mean that the duty of paying one's debts is less obligatory than formerly. It means simply that we have changed our views of property. We do not think now that property is as sacred as our forefathers thought it. More's the pity!

In the last hundred years there has grown up a school of brutal ignorance whose tenets have been growing in popularity from day to day. Beginning with the French Revolution, the whole world would seem to have turned about face; the fundamental and rudimental truths of Christianity and morality have been called in question. Men now regard a debt as something questionable, because they regard the right of property as questionable. They seriously ask the question: is not every man who owns anything a thief? Is not all property robbery? If so, then what crime is there in dispossessing a thief of what he has?

This is the doctrine of Socialism. By the tenets of that

school all property is common; and what belongs to one man is the property of all. Therefore, there can be no injustice, there can be no debt; because a man cannot owe himself. Men who own nothing have everything to gain by this doctrine; because they are made full sharers in the property of all those who have something. And in seizing what belongs to others they do not consider themselves dishonest.

By the tenets of Socialism we are asked to believe that men can best prosper on this earth by co-operating; that there is enough energy and enterprise in the great body of humanity to provide for the needs of all. Therefore, they say, destroy competition, destroy rivalry; substitute for competition, co-operation; and make all men brothers; let all men share like for like in all the goods of the earth. A beautiful dream!

This Socialism, which would make all property, all the material goods of the world common, has yielded to a more radical school which is known under the name of Communism. Socialism would make all property common, but Communism would make everything common. While Socialism stays out doors and divides the goods of the earth, Commmunism enters the home and insists on the doctrine of free love. Communism says that the father must be relieved of the duty of providing for his children; that the mother must cease to bear the burden of caring for her offspring; that the children must be transferred to the common care; and home made full sharer in the liberty and glory of the commonwealth. Communism says that the most selfish thing in the world is the love of a father for his children, if it does not yield in selfish intensity to the love of a mother. Communism says, destroy that selfishness; take out from the father's heart all that selfish love for his offspring; teach him that he must love every child as much as his own; that he must be a father to every man's child just as much as he is to his own. Teach the mother that

she must not love the child she has brought into the world any more than she loves any other urchin. Teach parents that their children are not theirs, any more than other children are. Then all children become the common care of the public, and the public will take care of them.

So you see this socialistic philosophy has been making progress. After making all the goods of earth, and all property, the common possession of all men, they enter the household and say selfishiness shall cease there; the children of the home must become mingled with the children of every other home in the state; and the state will become foster-father of them all.

It goes still further; and reasons in this way. We must get rid of our prisons. What are prisons built for? Mainly to house thieves. Now we can get rid of our jails when we get rid of our thieves. And how can we get rid of our thieves? By leaving them nothing to steal. And how arrange so as to leave nothing for them to steal? By making everything theirs. A man cannot steal from himself. Therefore, they proclaim this grand doctrine of progress; every man owns what every other man possesses; therefore, larceny is impossible, and there can be no more thieves—ergo, no more jails.

Now one-half of the jails are filled by those who offend against the laws of justice, and the other half hold those who yield to human weakness and passion. There are two great floods of human iniquity. The one is the lust of the flesh and the other is avarice. Now when you make avarice impossible by surrendering everything desirable to the possession of everybody who desires it, there remains unchecked that other flood of human iniquity which springs from the source of fleshly lust. Men will gratify their animal appetites. There is a certain category of crimes known as "Crimes of Passion." They are very clear and distinct from crimes prompted by avarice, cupidity, self-interest. How are we

to put a check to this reign of lawless passion? How are we to prevent adultery and outrage? They have a remedy! They say the best way to prevent adultery is to make it impossible. Adultery means cohabitation with another's wife. You can make that sin impossible by refusing any man a wife; and making every woman the common property of every man. Very simple! A man who seizes the wife of another does him no wrong, the moment he can prove that he has as much right to her as the husband. In this way you can get rid of a whole brood of adulterers, making the wife of any man the common wife of every man. Then as regards sins that are known as "sexual" you can prevent them also by making it no crime at all to oppress a woman. If a woman is simply the lawful prey, the game, of every man who can oppress her, then all crimes known as crimes of passion become impossible. And the same law of morality will apply to men that apply to cattle; the morality of the beasts in the field. They never bring cases of assault or seduction into court. You never hear of a case being brought before our judges growing out of love disputes among cattle. They have a code of their own. They settle all these things among themselves. And we are told, if we had the same liberty among men as prevails among cattle, we would have just as little needs of courts and judges as they.

But they go one step further. After making all property common, and making all women common, and all children common, they come up and demand that the world shall be ruled according to these principles. And today the great conflict is with Socialism and Communism organized into a political party; known in Germany as Social Democracy and in this country as the Workingmen's Party. Old-fashioned honesty and civilization, truth, virtue and religion, are by them thrown to the winds.

The Socialism of Germany became in time the Com-

munism of France; and from both has sprung this new movement, called "Social Democracy." Social Democracy means the rule of the lowest and worst. Not the rule of the highest and best, but the rule of the lowest and worst. These men who have succeeded in making property common and the family common, would now seize the sceptre of power over the world and reduce all mankind to the moral condition that they themselves have arrived at.

Now there have been schools of philosophy in the world from the beginning. Men have invented ingenious theories to account for things that were out of the ordinary and difficult to understand. There were some philosophies that were purely intellectual, and that took no account of the animal nature of man. There were other philosophies that were purely sensual, and took no account of the spiritual nature of man. Before Our Lord's time the battle seemed to be between these two great intellectual forces. Men were swinging from one extreme of the pendulum to the other; sometimes running to the extreme of spiritualism and at other times running to the extreme of sensualism. But it was reserved for our day to invent a school of philosophy which is simple vulgarity; a philosophy which was invented by a brute and defended by ignoramuses.

In our day the lowest stratum of society, the men who have never used their brains, the men who have least of all put bridles to their passions, counting upon their numbers and physical strength, aspire to rule the world. This so-called Social Democracy of Germany, which in this country is known as the "Workingman's Party," is simply an attempt to organize lust and roguery into a government. What do these anarchistic workingmen know? What do they want? They do not know what they want; they know nothing. They are simply like the dog that has gnawed his own bone until there is nothing left on it, and with flaming eyes looks right and left to see what bone he can seize from his neighbor.

These Socialists and Anarchists and Social Democrats, and Workingmen politicians, are simply rogues, who have put on the mask of patriotism to pursue their ends of robbery and licentiousness.

They claim that liberty has made progress; that enlightenment has made progress. Now if there are any words which we must scrutinize with great care it is that word "progress," and that other word "liberty." The world has not been making much progress; and men have not much more liberty now than they had before. In the olden times we had different classes of society. We had the common people and we had the nobles. We scoff at that notion of nobility, and we say "all men are equal." We look with pity upon those times when knights and nobles were respected. Those were, in many respects, blessed times; because in those days nobility imposed duties and obligations. The man who was a noble felt himself bound by that very fact to a certain line of conduct; and the axiom then was universally accepted: "*noblesse oblige*"—nobility imposes its obligations. The noble was obliged to perform certain duties toward those under him. And that interdependence is the keynote of all true civilization.

The father of the family is obliged to perform certain duties toward his family. He is the servant of his family. He owes his wife something; he owes his children something; and his whole life must be spent in discharging his obligations toward his wife and his children. Though the head of the family, he is the servant of the family. The parish priest, though the head of the parish, must look after the interests of every one of his parishioners; he is at the beck and call of every one in the parish; he is the servant of every one in the parish. The bishop, though the head of the clergy, is the servant of every one in the diocese. He is in the same condition as the bond servant toward his master. And the bishop of bishops, the Pope of Rome, in

his most solemn circulars signs himself "The servant of the servants of God."

So you see it is not in claiming mastery that men succeed in carrying out the loftiest ends of their being, but in becoming the servants of all. This is brought home to us by the common laws of politeness and civility. When you write to a friend why do you sign yourself "your humble servant?" If your teacher were to teach you a lesson in letter writing, he would tell you to always sign yourself, "your humble servant." What is the meaning of that? Is it irony? Is it mere cant? No. It is a solemn fact that every man that would be the friend of another, must first become his servant. I am the servant of every man I love. I am the servant of every man I respect. I should be the servant of every man. And if I am a Christian and a Catholic, I would be the servant of every man, whether I love and respect him or not. Our Saviour did not utter a mere sentimentality when He said, we should learn of Him because He was meek and humble of heart. He became our model in humility, because He would have us learn to be true men, and by being true men, to attain to perfection in this life and eternal happiness in the next. We must all become humble if we would be successful ourselves and useful to our fellow men. We must become the servants of men if we would help them. We must become the slaves of our fellows if we would be their masters.

People think that the only sure way to success is in self-assertion, in claiming everything, in aspiring to universal mastery. That is not the way. Our Saviour tells us it is not the way. Experience teaches us it is not the way. Who is the man who fails in this world? It is the selfish man. The man who wants everything for himself marshals everyone against him. The man that sets out working only for himself, will find in every man an opponent. Therefore, there is no vice we must so carefully conceal as the vice of selfish-

ness. The moment the world finds us a self-seeker, that moment it arrays itself against us. No man can succeed in this world who is known as the selfish, self-centered man. And the man who succeeds best in this world is the one who is known as the friend and servant of everybody.

So you see there is truth and profound philosophy in what Our Saviour said: "Learn of Me, for I am meek and humble of heart." The world has no use for selfish men. They are degenerates. They are a nuisance in society, and we would like to push them out of existence.

But the world has its arms open to all unselfish men; men who will sacrifice themselves for others; men who will live for others; men who will give themselves completely for others; men who sacrifice their property; who leave wife and father and mother and children and all for their brothers. Those are the men the world takes to its bosom and loves to see succeed.

Now you see, brethren, how the teachings of Our Lord and of His Church promote the well-being of society. They are good for the individual man; they are good for the man and his family; they are good for man in all his social relations, because they are founded on truth.

What has the Church to offer instead of this Socialism, instead of this Communism, instead of this Social Democracy? She has God, eternity and heaven. She recognizes the truth that things are out of joint down here on this earth. She tells men that this life is not the end. She tells the poor, if you are poor, be contented for a while; you need not always be poor. She tells the down-trodden to be resigned, "you may yet take the place of your oppressors." She tells those who are in obscurity, who are drowned and swallowed up in the great ocean of humanity, and of whom the world never hears, "there is a God above whose eye is upon you as upon all; and you will be judged and rewarded by Him Who sees in secret." She tells us the things of

this world are not worth quarreling about. They are not worth the contention of the children of God. If men want your coat give them also your shirt. What will it profit you if you had all the things of this earth and suffered the loss of your soul? That is the great truth the Church teaches; it is the language she uses when she would console her children for the loss of temporal goods and rights. What has she to say to those who are magnanimously ambitious, who would rise to power and glory that only the lofty soul can know and appreciate? She tells them: You are not the children of this world, you are not the children of flesh and blood, you are not of this earth, you are children of God, you are heirs of the God of Heaven and earth; your inheritance is in eternity; that is the one thing necessary for the magnanimous soul. And she has a sovereign law for humanity at large. She says: "Be humble, be submissive; obey all men." If you would exalt yourself, seek to be humble. If you would rise to eminence, if you would achieve glory, if you would be exalted, then humble yourself. "He who exalteth himself shall be humbled; and he who humbleth himself shall be exalted," says Our Lord.

In this morning's Gospel we find these two servants, engaged in almost a death struggle over a few pence. The world is engaged in strife over trifles; over dross; over what the Scripture calls "a dung heap." The Church tells its children not to quarrel about manure; leave that dung hill to be contended for by those who love manure; but, oh! come with me; lift your eyes on high; see the inheritance before you; look to Heaven; look to the enjoyment of God throughout the long day of eternity; cast your lot with Him. Blessed are they who leave everything for God's sake. Blessed are you when you leave your lands, when you leave your goods, when you leave your children, when you leave your wives, when you leave all and follow Him. This is Christianity; this is religion; and this is truth. And

this truth is borne out by the experience of men of all times and of all lands. Oh, brethren, there is a hereafter where things will be changed, when the servant who owned ten thousand talents, and who was freed from his obligation, will be sent into an everlasting prison until he pays the last farthing; when the poor humble debtor who is willing to labor until he pays what he owes will be received into grace and relieved of all obligations forevermore. Blessed are they who mourn. Blessed are they who are poor in spirit. Blessed are they who humble themselves here, because they shall be exalted hereafter.

(Twenty-second Sunday after Pentecost.)

NOT GOD OR CAESAR; BUT GOD AND CAESAR.

"Is it lawful to give tribute to Caesar or not?" (Matt. 22.)

THERE would seem to be an irrepressible conflict between the rights of God and the rights of man. God certainly has His rights. He made the world and all that is in it. He made it out of nothing. Because He made it, it owes Him everything. The sovereignty of God is implied in creation; the right of God to command our service results from our debt of existence. And to acknowledge God is to confess Him the sovereign Lord of heaven and earth.

But while the rights of God cannot be gainsaid, man has his rights, too. How does man come to possess rights? If you will turn to the first chapter of the book of Genesis you will read the charter of men's liberty; you will read the original bill of rights of humanity. God said, in the twenty-sixth verse of the first chapter: "Let us make man, that he may have dominion over the fowls of the air and the fishes of the sea; over all animals; over the whole earth;

and over every creeping thing that lives on the earth." God made man to be a sovereign; to have dominion; to exercise kingship over this whole earth; over the birds of the air; over the fishes of the sea; over the animals that roam all over the earth and over every living thing that moves on the earth. There would not seem, then, to be any necessary conflict between the rights that God reserved to Himself and the rights He conferred upon His creature, man. And there was not originally any conflict; and there never should have been any conflict. But man broke creation's covenant. Man introduced a discordant note into the music of the spheres. Man brought in disorder and discord in the universe when he refused to obey. There resulted from Adam's disobedience a terrible clash between the rights of God and the rights of man. Man rose up and swore he would not serve; and the Lord in His wrath made him the servant of every living thing that walks on the earth. And from the moment our first parents sinned until now—and the condition will be unto the end of time—there has been ceaseless conflict between the rights of God and the rights of man.

Our Saviour came to be the Prince of Peace; to bring reconciliation; to bring heaven down to earth and lift earth up to heaven; so that they might both kiss, as the expression is in the beautiful language of the Scriptures. And in this morning's Gospel Our Saviour enunciated His new proclamation of peace and concord. He said: "Give to Cæsar what belongs to Cæsar; and give to God what belongs to God." There need be no conflict more. In the beginning there was no rivalry between the spiritual and the temporal powers. They both resided in the same individual. Under the primitive and patriarchal governments the head of the tribe or clan was both king and High Priest. It was merely an extension of the authority of the Father. As the father in his home was king and priest, so the patriarch was ruler

and high priest of his people. And when the number of men on earth increased and multiplied, and society broke through the narrow patriarchal barriers, it became necessary to adopt a system of legislation that would take in more than a group of families and tribes; that would govern a multitude of men in civil society. Then we for the first time hear of public tribunals; of public laws; and of courts of justice, to sit in judgment and execute those laws. And in the history of the Jewish people we find that the second period of their social development was marked by the rule of the judges. The authority of the patriarch passed to the Judge. But it soon came to pass that the needs of public order and tranquillity required a stronger hand even than that of the Judge. When men refused to submit to justice, even though pronounced by the impartial verdict of a Judge and a Court, then it became necessary to resort to physical repression. Then was seen the mailed hand of the State; then appeared the King. The scepter of authority passed to one man. He was ruler; all the rest were his subjects. And the rule of the king on this earth has remained to this day. Civil government is a government of physical repression; is a dispensation of brute force; is a rule that trusts to the sword. And men who would not listen to reason, who would not be guided by the verdict of justice, are now kept in restraint by the strong secular arm.

Thus you see the genesis of human governments. Call them monarchies, call them empires, call them kingdoms, call them republics, it matters not under what name they go, they are simply the secular power. They represent the sword. They represent the deliberate will of men, armed with torts and penalties to enforce its decrees.

While men obeyed the law of conscience there was no conflict between their rights and the rights of God. When men obeyed their fathers, there was no conflict between the rights of parentage and the rights of God. When men obeyed

their patriarchs and followed the guidance of those pastoral kings, there was no conflict. But when the warrior King appeared, when the mailed arm of royalty was uplifted, when the sword flashed, then for the first time arose the conflict between the rights of man and the rights of God, of which we have just been speaking. Cæsar made his appearance, and at sight of him, henchmen fell down in worship.

Why should there be any conflict between God and Cæsar? I might ask why should there be any jealousy in the world? Why should there be any rivalry among men? One reason is creditable to man. Men are rational creatures, and you must treat them as rational creatures if you would govern them successfully. Men are not brutes. They have souls, and these souls have rights which you will disregard at your peril. Men are possessed of a freedom which no mailed hand can repress; which no secular sword can keep in awe. Men can resist not only the power of their fellow-man, but the power of governments. There is in the human soul a divinity that can rise superior to all contingencies and set at defiance the embattled powers of this world. And men have demonstrated this unconquerable spirit in every age; and kings soon learned that if they would govern men rightly they must reach their souls. In the last ditch every man is a hero. You cannot terrify the human soul at bay by an exhibition of mere brute force.

But to reach men's souls you must use spiritual weapons and spiritual arguments. Therefore the baffled kings would like to be priests also. And there comes the clash. The kings would usurp the functions and powers of pontiffs. The king underneath his coat of mail would wear the vestments of the priesthood. The king holding in his right hand the sword of state, would like with the other to place a mitre on his brow, to rule by the united authority of king and pontiff. Now there is an essential difference between the two forms of government. The government of the

Church, the government of the spiritual power, employs only moral suasion. The temporal government relies solely on brute force. While there should be no conflict between the two, any attempt to unite them in one person would seem in our day to lead to inevitable disaster.

When the barbarous hordes from the North and East bore down upon the fair provinces of Europe, the Church was invoked to save the state. The Roman commonwealth was helpless. European civilization in her despair cried for assistance, and the Church sent out her missionaries; sent her white-robed army of priests to meet them; and they calmed the savage ferocity of those barbarous hordes; made them amenable to law and taught them to respect the rights of others. They introduced some system of government among them. They restrained them by laws sanctioned by a new power which they worshiped. They introduced civilization among them; they christianized them; and they transformed them into what are now the cultured states of modern Europe. The Church was forced, in a certain sense, to become the temporal ruler of those peoples; just as the first missionary is forced to become the arbiter, the physician and priest of a savage tribe. But by the operation of the very forces which the Church called into being, a time arrived when she had to withdraw; when she had to retire from this political and secular field. And she did withdraw. The Church never stood in the way of secular progress. But when the Church withdrew, the kings again stepped in, and not only aspired to govern by brute force those peoples whom the Church had civilized, but they usurped the spiritual authority of the Church, and would appear as both sovereigns and pontiffs; both rulers and high-priests; thus casting aside forever the spiritual power which had lifted these people up, and brought them to the high level of modern civilization. The Church bade the king retire from her sanctuary: "So far shall thou go and no farther," she said, "the realm of

souls is mine. While you may exercise dominion over the body, the soul of man is my exclusive province."

Behold the rise of the conflict between the Pope and the Emperor; between the secular power and the spiritual power; between God and Cæsar, as Our Saviour expressed it in this morning's Gospel.

This conflict is raging today. They call it "Secularism vs. Clericalism." What is the trouble in Italy today? A conflict is between the Church and the state; between the Pope and the King. What is the trouble in Portugal today? It is "Clericalism vs. Secularism." What is the trouble in France? It is "Clericalism vs. Secularism." What does the Church demand in these countries? What she demanded always; what she will demand to the end—her sovereign rights, her God-given dominion over the souls of men. Now as always she says to the secular power: "Touch them not." She cares not what form of government men may frame. She cares not whether they call their government an empire, or a kingdom, or a princedom, or a republic. She says, govern as seems best to you; but stop at the bodies of men. My government is over souls; and is the same yesterday, today and forever. It is the government of God whom I represent. The corner-stone of my authority is the foundation of the rights of God. I am God's latest dispensation to men. The Church will ever defend the rights of God over the souls of men. No, the priest will never give place to the policeman; the Pope will never surrender to the emperor; God will never abdicate to Cæsar. But why should there be any conflict between the Church and the king? It is because kings are ambitious, and seeing a way of reaching their ends reserved to the Church, they seize it, not knowing that it is sacred. Kings would not only be feared, but they would be loved and worshiped also. You cannot love a sword. The love of mankind is spiritual and holy; it goes not out to the temporal power. The

world is ruled by love, and not by fear. Therefore, the Church's rule would always be supreme; because her rule is one of moral force and suasion, which reaches and masters the soul. The Church will always be supreme. And because of this accepted supremacy, temporal rulers in their jealousy would usurp her authority and her power. But this conflict, though always going on, and at the present time raging, will never result in any permanent crippling of the ecclesiastical power. The Church is stronger today than she ever was. If you would know how strong the Church is, you have only to attack her. The Church today in Italy and Spain, in Portugal and France, was never so strong, because in these countries she was never so savagely assailed.

No, the soul of man is his higher and better self. The soul of man has imperial attributes; the soul of man must rule him. There have been many schemes adopted to do away with this conflict between the Church and the State. Every state in Europe has made the attempt; and in some success has been partially attained. These efforts have taken form in concordats.

In this country we have adopted a plan different from any heretofore employed. In this country we do not usurp the power of the Church in anything; we simply ignore her. Well, that is better than quarreling with her. If two people cannot get along, they do not speak. In this country the Church and the State do not speak. Assuming and taking it for granted that they cannot agree, they agree to disagree. Perhaps that is the best condition for the present; but it cannot be a permanent condition, because the secular power and spiritual power cannot ignore each other forever. Man is a spiritual being. All men's acts are moral acts. When you can convince men that their acts are not responsible acts, that sins against nature and reason are not sins against God, then you can convince them that there is no Church and no religion. But as long as

men recognize responsibility to God they cannot ignore the Church and they cannot refuse to obey her authority. Therefore, while this condition of absolute estrangement may do for awhile, it cannot be a permanent condition, because men cannot lead a dual life in this or any other country. Man is only one individual; and therefore, there must be, if not a union between Church and State, at least an understanding. If they be distinct, they need not necessarily be separate. But we are blessed here in many ways. This condition of absolute independence has been a great relief to us, only a few years escaped from the tyrannical dominion of secularism in the old world.

And the future is full of hope. There is no disposition among the people of this country to assert or usurp spiritual dominion. The tendency of the people here is to leave the Church absolutely free to pursue her own ways. Our laws do not interfere with the government of the Church. The Sovereign Pontiff has repeatedly said that nowhere in the world was the Church as free as in the United States. But there are some little causes of anxiety. There is no conflict between Catholics and their fellow-citizens on the field of battle; they can all rally around the flag and defend the country. There is no rivalry between Catholics and others in camp or court, except as to who shall best perform his duty. There is no rivalry between Catholic and Protestant in the Halls of Science or the Halls of Art, unless a rivalry as to who shall best subserve his fellow man in advancing the confines of knowledge and in driving back those of ignorance. There is no hostility between Catholics and their fellow citizens of other beliefs in the marts of trade, except a healthy competition as to who shall best promote the public welfare. There is no hostility between Catholics and their non-Catholic fellow citizens as to church privileges. Men are free here to build churches and support them, and conduct such religious services as they choose. In all these fields

of activity there is no conflict. Why should there be any anywhere?

There is just a possibility of conflict in the home. In this country the government comes just one step inside the threshold of the home, and the Church says: "No further; not one step further." In this country the State legislates upon the marriage relation. It says how people shall be married, and how long they shall remain married, and what they shall be privileged to do when they would be unmarried. It says also that the children, if they would enjoy certain privileges of education, must conform to its policy. The Church says: "You are now invading my province; the marriage relation is subject to my jurisdiction; the education of the children belongs to me." So there is just a possibility of conflict here. But I do not think any real conflict will occur, and I will give you my reasons:

True, the State does interfere with the marriage relation. People who are married can go before a state court, and, upon proving certain allegations, can obtain permission to separate and marry again. A woman who is tired of her husband, or preferring the companionship of another, can allege certain facts before a court and obtain permission to go and take up with another man. This is very bad, because marriage is indissoluble in its very nature. But it might be worse. That woman giving up her husband, if refused legalized consort with another, might take to the streets; might plunge into promiscuity of concubinage. The State says: "You refuse to live with that man any longer; well then, provided you promise to live with only this one other man, you may break up home and take up other quarters." She gets a new partner only on the promise to live with this one other man. It is better to live with but one man than to live with every man. So the State says to the marital malcontent, "provided you promise to live with but one, you may go and do so." This question belongs to what is known as

"the regulation of the social evil." The State would like to control the evil propensities of men. Many Catholic theologians claim that the state has that right. Now in granting divorce the State is trying only in a measure to control the social evil. The law tells certain women, you may pursue your traffic on certain streets and I will not interfere; so it tells the woman who is tired of her husband: "You may take up with one man at a time. I will clap you in jail if your love becomes too impartial." Upon a final analysis this law of divorce is only an attempt on the part of the state to regulate one form of the social evil. It is only in fact, one phase of the social evil. It is deplorable and it is disgraceful, but some people say it is necessary.

Now, in regard to the education of children: The State has an interest in the knowledge of her citizens and has a right to see that the children are educated. The State needs educated men. The State cannot go on unless she has men able to take up the higher duties of citizenship and conduct public affairs. The State needs educated men and the State can provide herself with all that she needs. The State has a perfect right to have her own schools. No one can deny that. The Church never denied that. But the State has no interest in methods. It does not make a bit of difference to the State how a child is educated, provided it is educated. The end of the State is education, not any particular method of instruction. It is of absolutely no interest to the State whether a child is educated in the parish school or in the public school or at home, provided the child is educated. Therefore, the time is not far distant when the State will see to it that the children are educated somehow, somewhere, by someone, and the system of examination will be adopted whereby children of certain years, reaching certain percentages of education, will receive certain rewards from the State, which will be their pro rata of the State's support of education; and that will make it possible for us all, Catholics and

Protestants, to occupy a common platform. We do not deny the right of the State to educate her children. We do not deny the necessity of the State to have her citizens educated. But we simply rely upon the common axiom that he who desires the means desires the end, and the end is everything. Therefore, I look forward hopefully to the time when there will be no conflict between Catholic education and secular education. The State will see that there is no danger in the Church; that there is no menace to her power in the progress of the Church; and seeing that she will become thoroughly liberal in her treatment of all classes of her citizens, and will reward results, not methods. Then we who wish to give a Catholic education to our children will simply say "Examine." If these children are educated, do not ask where they were educated; do not ask by whom they were educated; but pay for their education; pay for what is there before you; pay for what you are pledged to pay for—"results." This is simply what we are asking for, and what the good sense and sense of justice of the American people will not long deny.

Therefore, I say that while this conflict between the Church and State, between the secular and spiritual powers, has been almost as old as the world, and while it is now raging in Europe, I think we will be spared it here. I think so. I hope so.

Now, brethren, one word more. There is that old conflict right within us. The rights of God and the rights of man are in conflict within us. Our Saviour says: "The Kingdom of God is within you." And that means that the kingdom of the devil is within us, too. And between those two kingdoms there is constant warfare. Now, why are we not cognizant of that? We all have a reason—we may not be able to express it in words—we may not have formulated it even to ourselves—but we all have a reason why we are not saints. We all have a reason why we do not go to the sacraments regularly. We all have a reason why we do not say our

prayers every night and morning; we all have a reason why we do not lead upright, Christian lives. If we are put to it we might be ashamed to acknowledge that reason. However, whatever that reason is, it is strong enough to keep us away from God; and we must take it into account. It keeps us away from sanctity; it keeps us from progress. Why do men lose their souls? They have a reason. It is not a good one; but it is strong enough to drag them down to hell. Why is it that Catholics do not practice their religion? They have not a good reason; but they have a reason, and the reason they have is strong enough to keep them away from the Church. Why do young girls give up their souls for men? They have a reason, not a good reason; but it is a strong enough reason to draw them away from God. We must refute all those reasons. Our Saviour says there is really no necessary conflict; that the rights of God need not conflict with the rights of man; that the rights of the soul should not conflict with the rights of the body; that the rights of eternity should not conflict with the rights of time. Therefore, let us reform our judgment; let us look to our syllogism and see wherein we have been mistaken, wherein we have blundered. Solomon says the world is full of fools; and we are all fools when we convince ourselves that there is any reason for not serving God; any reason for not attaining heaven; any reason for not saving our souls. "Give to Caesar the things which are Caesar's," says Our Lord, "but give to God the things which are God's."

(Twenty-third Sunday after Pentecost.)

GETTING IN TOUCH WITH GOD.

"He went in and took her by the hand." (Matt. 9.)

ST. LUKE tells us that the multitude sought to touch Our Lord, for they said a certain virtue came from Him that healed them. In this morning's Gospel we see the poor woman who had suffered so long with an issue of blood, going forward and touching the hem of His garment; for she said: "If I but touch it, I shall be healed." And we see this ruler, this Roman courtier, asking Our Lord to go down to his house and lay His hand upon the dead body of his daughter, that she might live again. And we are told that Our Saviour went down and took the girl by the hand. On a certain occasion Our Saviour turned and asked the Apostles if anyone had touched Him; He said, "A virtue has gone out from Me." Why so much in a touch, in the actual contact? Could not Our Lord have healed that girl from where He stood? Was not His word as efficacious then as it was in the beginning when He said: "Let there be light and there was light?" Why did Our Saviour go down? Why did He take that girl by the hand? Why did not the faith of that woman in today's Gospel cure her before she touched the hem of His garment? Why did this ruler ask Our Lord to go down and put His hand upon the body of his daughter? There is mystery in this as there is mystery in every relation that exists between us and God.

Love is the greatest of mysteries. When we shall have fathomed the depths of love, then we shall have all knowledge. God is the greatest mystery of all; God is the only thing forever incomprehensible. And our relations with God are filled with mystery, because they borrow mystery from their fountain head, the uncreated Love. Love is as mysterious as

God; because St. John tells us that God is love. If God is love, and God is incomprehensible, then love is in itself incomprehensible and full of mystery.

One characteristic of love, more evident than all the rest, is the desire for union with the object of its love. Love would hold its love and hold it fast. The Creator is love. God made man out of pure love. And God would hold man fast. When God made man He made him in his own image. He could have made him otherwise, but because He made him out of love He made him in His own image—the nearest thing to Himself being His image. When God made man He made him so near Himself that He called him His very likeness. And when God placed man on this earth He chose to dwell with him. We are told in the book of Genesis that when God made Adam and Eve He spoke with them, He walked with them; He lived with them; He counseled with them; He was their first father; He was their first friend; He was their first preceptor; He clung to them; He identified Himself with them; He lived in community with them here upon this earth. We are told Adam and Eve walked with God. And when they broke the covenant, when they severed the tie that bound, when they shattered that original dispensation by their own great fault, God withdrew and left this earth accursed, to its accursed master.

But as a lover, in parting with His love moves slowly away, and sometimes turns to take a last, loving, lingering look at the dear one he loved; so God, withdrawing from this earth and leaving it to man, took a loving look backward at the man that He had made; and He said: "I will see you again; I will not leave you forever; I will send you a Redeemer." And after four thousand years God kept His word. Poor, cast off man held fast to the promise of God and steadfastly looked forward to the coming of the Redeemer, knowing well that God would be true to His word. And after forty long centuries that Redeemer came. God kept His

word. The lover of man who said in the beginning, "I will return," came back again. But, oh, how changed. When He walked in the Garden of Eden He was the great, incomprehensible, infinite Deity. When He came back He was like a prodigal, clothed with our poor humanity. He put on man; God became man; the Eternal Son of the Father assumed flesh. He appeared, our lover came back again, but oh, how meek and modest of mien! He is now a man as well as a God; and a man of sorrows as well as a God of infinite bliss; in order that as God-man He might have pity, infinite pity upon us men. And how Our Lord loved His manhood! He could at any time convince the world that He was God. It is easy for God to prove Himself. He is so infinitely above us that He has only to allow a glimpse of Himself to appear to be acknowledged. Our Saviour would, above all things, prove that He was man. And He performed His greatest miracles to prove His humanity. Thus He said on one occasion: "That you may know that the Son of Man hath power on earth to forgive sins;" then He said to the man sick of the palsy, "Get up, take up thy bed and go into thy house." Our Saviour seemed concerned about His humanity more than He was about His divinity. When He arose from the dead consummating that miracle which is the confirmation of all Christian belief, he was most concerned about the recognition of His manhood. When He appeared on Easter Sunday He showed Himself as man, as a risen man-God. When Thomas appeared eight days afterwards, He would have him know that He was man. He said to him: "Come, you doubting Thomas, come hither and see Me and feel me; look at Me and you will see that I am the same man who called you to the apostolate; the same man that for three years lived with you. Come forward, Thomas, put your fingers into My side; feel Me, that you may know that I am a man and not a phantom." And He tells us that on the last day, the Day of Judgment, He will appear—how? As the God of heaven and

earth? As the Creator and Sovereign Lord of man? No; He will appear with the "sign of the Son of Man;" and He will judge us as the Son of Man, with the Cross of His sufferings clutched in His manly right hand.

You see how God clutches humanity. How the mystery of the incarnation is the interpretation of the eternal mystery of God's love! He loves us men and will not let us go. He clutches us and holds us fast to His bosom. Here is that peculiarity of love; that mystery of contact, that mystery of grasp, that mystery of apprehension, that mystery of absolute union. Now if God is so anxious to embrace us, to clasp us, to hold us, because He loves us, why should we not seek to take hold of Him, to embrace Him, to have Him in our clasp, if we love Him?

This disposition of God to take hold of man, manifest in the incarnation, is further illustrated in the establishment of the Church and in the institution of the sacraments. What are the sacraments of the Church? The catechism will tell you that they are sensible things; things you can feel; things you can hear; things you can see. A sacrament is an outward sign of an inward, invisible grace. Why did Jesus Christ establish these sensible sacraments? Could not He keep religion, a spiritual thing, in the invisible world? He established the sacrament of baptism. He says: "Unless you are born again of water and the Holy Ghost you shall not enter the kingdom of heaven." He told his Apostles: "Go into the whole world; teach all nations; baptise them in the name of the Father and of the Son and of the Holy Ghost." Why this external form? Why this visible ceremony? Could not God have said: "I will fling back the gates of heaven and call all men in. I will blot out all the sins of man with the blood of My Son." No; Our Saviour says: "You must pour water on their brows and say: 'I baptise thee in the name of the Father and of the Son and of the Holy Ghost.'" Why? Because God would like to touch us bodily with the

redemption, and He would give us an opportunity of touching Him. He would like to bring His mysterious relations under our eyes that we might see them; grasp them; take hold of them; so that, when the ceremony is over, we may actually feel we are born again and made children of God. Why must we go to confession? When Our Lord died upon the Cross and gave the last drop of blood for our Redemption, why weren't we saved? Why did not the Eternal Father make a proclamation to the whole world, "My Son, My only Son, has died for you; and in virtue of that death I absolve you and I receive you once more into the embrace of My love." Why did He hold in suspense that wondrous gift of salvation? Why did Our Saviour tell His Apostles to go into the whole world, and after baptizing men to hear their confessions? Why were baptized and redeemed Christians required to go to confession? Why did Our Saviour who expiated the sins of man, say to the Apostles: "Whose sins you shall forgive they are forgiven them. And whose sins you shall retain, they are retained?" It sounds like blasphemy. After Our Blessed Lord had died for men, had shed His blood for men, it looked like blasphemy to require anything more. This sacrifice of the man-God paid for all the sins of all men; and, if there were a thousand worlds, would have paid a thousand times over for all the sins that those thousand worlds could have committed. Why then were not all men saved and all their offenses blotted out? Why was it necessary that they should go on their knees to a priest? Could not God Himself forgive? Did not the voice of the blood of Jesus Christ cry loud enough? Why should there be need of a priest speaking? But Our Saviour says: "Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained." There is surely mystery here. And if we could understand it we must go back to our uncreated Love and find in it an explanation. God would have forgiveness made something tangible; something sensible, something to be

actually accounted with. He would not have His pardon floating in the air, a thing of imagination; a thing of hope. He would make it an absolute, palpable fact. Therefore He says: "You cannot come before Me because you cannot see Me. You cannot receive from My lips the word of absolution because I do not speak with the tongue of man. But that you may know I have forgiven you; that you may have assurance of My pardon, I will appoint men to speak for Me, and to act for Me. Go and confess your sins. Whose sins My priests shall forgive they are forgiven—I swear it—in heaven. Whose sins they shall retain they are retained—I swear it—in heaven."

And so of all the other sacraments. They are something sensible; something we can feel and hear and see; visible signs, outward signs, that bring us into actual contact with Our God. And in the Church of God we are living with God again. Adam walked with God and spoke to God. And so we in the Church are living with God. The privilege given to Adam in Paradise is restored to us in the Church.

Now people cannot understand these things. Outside the Church this mystery of love is unintelligible. They say: "Why have you those statues? Why have you that Cross? Why have you the Mass? We know what those statues are made of; we know who made them. Why do you bow down before these graven images? That Cross—we know what it means; a thing of ignominy. We know that they nailed Jesus Christ to that Cross; we know what it stands for. But what is it doing there? This Mass you say is a repetition of the tragedy of Calvary. We know what that was. We know that Jesus Christ died a cruel and inhuman death. We know it; but we do not want its horrors recalled."

People who talk that way do not know what love is. They do not know the mystery in love. Why do you touch the picture of your mother? Why do you press to your lips the picture of your brother, sister, husband, wife? Why do

you cling to the shadow after the substance has passed away? Answer me that. It is one of the mysteries of love. It is one way of getting near to the thing that is gone. It is the effort of the heart to clutch what has escaped. These saints have gone; they are now in Paradise; we have not them among us any more; but we preserve their image, and we bow down before their sculptured form, in order to satisfy our love. We know that the cross upon which Our Saviour hung has decayed. We know that that is a tragedy which will not occur again. We know it is a story two thousand years old. But oh, you cannot take the loving heart from Calvary. It will stay there. You cannot turn the eyes of the Christians from the tragedy of the Cross.

Our Saviour has come and interposed against such a cruel separation. He says, "I will make a Calvary of every hilltop on this earth." St. Paul expresses this yearning for contact with his Divine Lover in his epistle to the Phillipians: "Oh, that I might know Him and the power of His resurrection and the fellowship of His sufferings; if by any means I might attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect, but that I might follow afterwards if by any means I might prove that in which I am also apprehended by Jesus Christ." Our Saviour said, "I will make a Calvary of every mound on the face of this globe; I will raise a Golgotha everywhere, and from the rising of the sun until the going down thereof, that tragedy of Calvary, will be continued, perpetuated, repeated. I shall die again and again, yea, daily for men."

And here on this altar we have our Calvary and every time that Mass is said Jesus Christ dies again in an unbloody manner. Why? That His outstretched arms may embrace us evermore. That we may be able to take into our hands, receive on our lips, make our own, the last pledge of Our Crucified Love.

Outside the Catholic Church they have nothing but the word. They speak of the Word of God. That is all they have. They have no sacraments; they have no sacrifice; they have no priests; they have no saints. They have the word, the empty word. In the Catholic Church we are brought back, so far as present conditions will permit, to our paradisaic life. Here we live with God; here our conversation is with God; here we take hold of God and make Him ours. Here we feel the clasp of the entwining arms of Jesus Christ. We return love for love. And as in the early days the multitude sought to touch Him; as the poor woman in this morning's Gospel sought to touch the hem of His garment, we take Christ; we take Him in our hands; we take Him in our mouth; we eat Him. Why so hold Christ? Why this act of love so shockingly divine? Our Saviour says: "Take Me, and eat Me. I am bread; eat Me. I am drink; drink Me. Unless you eat the flesh of the Son of Man and drink His blood you shall not live. I am meat, indeed, and I am drink, indeed." And the Catholic on Sunday morning goes reverently forward and receives in the Holy Communion Jesus Christ; and retiring from the altar he feels that he has in his bosom the Man-God. And in that act he satisfies all the demands of his love. When he goes into the confessional and receives the word of absolution from the priest, he feels the refreshing dew of God's pardon upon his soul. He hears the words from the lips of the priest, but they are only echoes of words that come down from the judgment seat of God; and he feels in his inmost soul that the pardon which the priest pronounces is the pardon of the God he has offended, yet loves.

Brethren, we must take hold. The trouble with us all is we do not take hold of our religion. Religion with us is a thing of speculation; a thing of hope; something in the air. We do not take hold and make it our own. The Apostle tells us "to take hold of eternal life." How take hold of life? Life is an intangible thing; life in this world is not appre-

hensible, much less life in the next. But He tells Timothy "to take hold of eternal life." This woman in this morning's Gospel could not be restrained; she rushed forward and took hold of the hem of Our Lord's garment. When Our Lord appeared at the home of this ruler He went in. He told the multitude assembled to make room. They laughed at Him. But he made His way through the throng; advanced to the bier, pressed forward to the corpse. He took hold of the girl's hand. So we must take hold; we must get in touch with God. There are two theories which are opposed to each other; there are two systems of philospohy which are diametrically opposite. One system of philosophy regards this world as the thing, the substance. Men say, "We know what our sense tells us. We know what we can see, what we can feel and what we can hear. We know what our senses teach us. That is the substance of things. We may have our notions about things beyond the realm of sense. But these are only the shadows of things. We may have our notions of God and eternity and reward; shadows all." Now God says that is the very opposite of the truth. And St. Paul tells us that this world is the shadow and that the next world is the substance. According to him, when we are dealing with things of sense we are dealing with shadows; but when we are dealing with the things of faith we are dealing with substance and reality. He defines faith as the substance, the foundation, the argument of which things do not appear.

Now why is it that some people live supernatural lives and others live purely natural lives? Why is it that some live for eternity and others live for time? It is because of these two different points of view. Some people regard the things of this world as the only real; while other people regard the things of eternity as the only real things.

But why is it that Catholics, who try to live supernatural lives, do not make more progress; do not get nearer to God;

do not secure God; do not hold faith fast as they should? It is because their faith is either weak or dead.

Now you know what a dead man is. A dead man has hands, but they cannot hold anything. The living hand apprehends—holds fast what we refuse to part with. And we hold the articles of our faith as in the grasp of a dead man's hands. What is the use of a living faith if it is held by a dead hand? Let us be Catholics by living as Catholics; let us be children of God, and live as heirs of God, taking hold of eternal life. What is the whole life of men but the life of His heart and the life of His bodily activity? We give a woman our heart, but we are completely hers when we give her our heart and our hand. In holy wedlock the couple are obliged to mutually pledge their hearts and their hands, to love each other and help each other unto death. And if there is real love between us and God there must be this double pledge. We must give God the love of our heart and we must give him the service of our hand. Therefore, beside the bier of this girl this morning, and while Our Saviour holds her hand lovingly in His, let us pledge to Him once more our fealty and our love. As He asks for our hearts, let us give them to Him. But let us add, "Yes, Divine Lover; our heart and our hand."

(Twenty-fourth Sunday after Pentecost.)

GOD'S ENEMIES NEVER SLEEP.

"An enemy hath done this." (Matt. 13.)

THE Scriptures speak of a triple enmity in the supernatural life of man. They tell us that the man who commits sin is the enemy of his own soul. There is no enemy so much to be feared as ourselves. We can arm ourselves against our fellow-men. Nature has furnished us with weapons of defense, and we can contrive means to protect ourselves against the

assault of our neighbor. But God has left us absolutely defenseless against ourselves. There is no one to protect us from ourselves. If we raise our hand against ourselves in self-murder, there is no one to arrest it. If we, by a slower process of suicide, sacrifice our bodies to the lusts of the flesh, there is no one to restrain us. We are absolute masters of our own destiny, in this life and in the next. Our Lord tells us not to fear him who can kill the body; but to fear him who, after killing the body, has power to cast the soul into hell. He says: "Fear ye Him." Now, who is he who can both kill the body and cast the soul into hell? of course God is here meant. But man has in this destruction more power than God. God cannot do it all. He can kill the body, but He cannot cast the soul into hell if it is innocent. Only man can do both. Man is sovereign over his own acts, and he can even commit self-murder. He can destroy his body by an act of suicide; or he can condemn it to slow death by indulgence in passion. Man can destroy his own physical life, and there is no one to prevent it. Man has also the power of sending his soul into hell. What condemns a soul to hell? It is sin. Sin is the millstone that drags the immortal soul down to eternal death. God cannot commit sin. Only man is capable of wrong-doing. And the man who sins is the enemy of his own soul, and sends it to hell.

The Scripture speaks of another enmity. St. Paul says of those who serve their passions that they are "enemies of the Cross of Christ." The Cross of Christ is the emblem of self-abnegation. He who would come after Christ must take up His Cross. But in taking up His Cross he must deny himself. Therefore, the man who serves the lusts of the flesh; the man who is the servant of the world, the flesh and the devil, is the enemy of the Cross of Christ. St. Paul tells us such a man does not worship Him Who hung upon it; he does not worship the Father Who sent Him; he worships another god, and that god is his belly."

The third species of enmity is mentioned in this morning's Gospel. A sower went out to sow his seed, and after he had sown it and while men were asleep someone came and over-sowed cockle among the wheat. And when the wheat sprung up then also appeared the cockle. And the servants of the husbandman coming to him said: "Master, didst thou not sow good seed in thy field; whence then hath it cockle?" He said: "An enemy hath done this." God here acknowledges man for an enemy. The omnipotent God recognizes in man His enemy. The Sovereign Lord of heaven and earth recognizes in mortal man His enemy. The Eternal, Uncreated God recognizes in this worm of the earth His enemy.

How can we, shadows of things, be enemies of God? Is it not preposterous? We must not forget that we are made in the image of God; we must not forget that we are gifted with free will, which is a participation in the infinite perfection of God. God made us men; and making us men, made us free. Being free, we can assert our independence. We can resist even the sovereign will of God. He made His angels free; and therefore angels challenged His sovereignty at the foot of His throne. He made man free; and free man challenged His sovereignty in the Garden of Eden. Rebellion has ceased among the angels, but not among men. Men continue to assert their independence; and in the exercise of their sovereign will they continue to resist the mandates of the Sovereign Lord of heaven and earth. They make war on Him and become His avowed enemies. Heaven's one commentary on the acts of wicked man on earth might be summed up in the words: "The work of an enemy."

God has sowed good seed in this world. The servants of this husbandman in this morning's Gospel asked him if that was not true. It was true and it is true. The word of God is a saving word; it saves the body as well as the soul; it saves time as well as eternity; it saves the individual, the

family and the State. The word of God is saving truth; and only truth abides forever. What is not everlasting cannot be of permanent service to immortal man. Everything else passes away, because it is a shadow. All of the errors that have stirred up humanity in the past have perished or given place to others; the word of God remains, and will remain forever. Our Saviour says of that word: "The heavens and earth will pass away, but My word shall not pass away." Men have been making war on that word of God, on that truth of God from the day it was first spoken. In every sphere of man's intellectual activity there has been waging an incessant war against the sovereignty of God's eternal truth. Enemies first invaded the domain of theology, and banished God from it. The purpose of Lucifer and his angels in heaven was to drive God from His throne. This was the first act of open hostility, and Satan openly proclaimed himself the enemy of the Most High. And that spirit of hostility has passed to men. This world lifted up the conquered banner of the fallen angels; and men are continuing here on this earth their warfare against God and His sovereign Word. These enemies would banish God from this, His earthly kingdom, as Lucifer and his hosts would have expelled Him from His heavenly kingdom.

Not only have men tried to drive God from the domain of theology and to construct a universe without a divine architect, but in the domain of philosophy they would construct a system that would not postulate a God. In the long roll of centuries school has followed school, and system of philosophy has followed system of philosophy, all ending at last in the rubbish pile of discarded and exploded opinions. All these human fancies have lived and prospered for awhile, but have ultimately disappeared to give place to ever fresh aberrations. In modern science an open war has been proclaimed against revelation. For over one hundred years the brightest minds on this earth have been engaged in an attempt to dis-

prove every word that God has uttered; to reverse every judgment that Heaven has rendered; and to build up a society that would not rest upon a divine basis; to emancipate humanity from the dominion of a Deity, and make this world the beginning and the end of all things for men.

All this constitutes the seed that the world, the flesh and the devil are ever sowing in the field that God originally prepared for His word, for His good, heaven-grown wheat of truth. This field was well prepared. Our Saviour came down and tarried three and thirty years here to prepare this field for this celestial planting. He remained here; and oh! what plowing there was! How He plowed through the prejudices of men; how He plowed through the opposition of the world, the flesh and the devil; how He plowed through all the pride of intellect; how He plowed through all the lusts of the flesh! What an upturning there was during His mortal life! And when He died He emptied every vein and He poured forth His blood to water this plowed field and make it ready for the reception of His heavenly seed. There was no fault with the seed; it was good. There was no fault with the soil; it was good. The one was made by God and the other prepared by God. When Our Saviour died and declared His work finished, Heaven had a right to expect that opposition and enmity to the Most High would cease; that men, looking upon the face of the dead Christ, would cease to persecute further. It was a feeling which even good pagans shared. When Pontius Pilate brought forth Our Saviour after His scourging at the pillar, he thought the sight of Him would move the hearts of His persecutors to pity. Ordering Him brought forth before the mob, on Good Friday, he simply pointed to Him, and said: "Behold the man. Are you satisfied? Is your thirst for gore sated?" When on Good Friday the Eternal Father looked down and saw His only Son dead, hanged upon the gibbet, He had reason to expect that deicidal men looking into the face of that dead Christ, would declare

themselves satisfied. Oh! the Man of Sorrows; bruised and wounded by men, with not a spot on Him from the crown of His head to the sole of His foot that did not bear a bruise or a wound! Heaven had a right to expect that the crucifiers, looking upon their completed work, would say: "It is done. It is consummated. Opposition must cease. Enmity must come to an end and henceforward peace, forgiveness and oblivion must reign supreme."

But that was not to be. The Devil seems to have come back into the world after being momentarily driven out; to have resumed his place, and re-asserted his power over men, with seven times his previous activity. Immediately after the crucifixion we find ten general persecutions waged against the Church. No, indeed; these bloody enemies of God did not surrender without a battle; and a fierce battle it was, lasting nearly four hundred years.

But the enmity of God which asserts itself in open hostility is not so much to be feared as that enmity that works in the dark; that works when men are asleep; the enmity of the silent planting; of the sowing of heresy; of the sowing of immorality, the sowing of the seed which Our Saviour calls cockle.

In the history of the Church we have had two crises, as you might call them; one when Judas betrayed his Master. Here we find poor, weak human flesh failing in a hopeless attempt to assassinate the God of heaven and earth. It was a warfare that came to a speedy and disastrous end. Poor Judas in a few hours confessed himself undone. He said, when he threw the pieces of silver at the High Priest, "I have sinned, betraying innocent blood." And he went out and hanged himself with a halter. There was the beginning and the end of all open hostility of the malice that traffics in the flesh and blood of Jesus Christ.

The second great catastrophe was when Luther rose up and attempted the life of the Church of God. He had no

thought in his mind but to utterly destroy her. As Lucifer tried to overthrow God, to hurl Him from His eternal throne, and drive Him out of heaven; as Judas sought to destroy Our Blessed Lord, by betraying Him into the hands of His enemies; so Luther attempted to destroy the Church of God and wipe her from the face of the earth. And the vengeance that God wreaked upon Lucifer, when He hurled him and all his hosts over the battlements of heaven; the same swift justice that God meted out to Judas, is being now meted out to Luther and his followers. The word that God spoke when on this earth, the Church continues to speak. The Gospel endures. The Church has not changed one iota of her teaching. Catholic discipline and teaching remain forever the same. We are today what our forefathers were, back, away back to the very first days of Christendom. But look at the churches that Luther called into existence. They have shared the fate of the teachings and philosophies of the past. They have undergone a series of changes, never remaining the same for a year; so that today there is practically nothing left of the proud rebellion of Luther. Not a single dogma that Luther proclaimed is now defended by his followers. And not a single charge that Luther made against the Church is now pressed by those who bear his name. Every statement that the Father of Protestantism ever made against the Church of God is today admitted to be false, even by those who continue his rebellion. And every positive statement of truth that he promulgated is today discredited and branded as false. As Lucifer and his angels were swept out of heaven, as poor Judas vanished from the face of the earth, so the rebellion of Luther has been swept away; and not a vestige remains today to attest the fact that the monk of Wittenberg ever lived, or that a hand was ever raised in Germany against the Church of God.

But, brethren, while this organized warfare against the sovereignty of God has been brought to an end, there is a

constant partisan warfare ever going on against the Divine Majesty. Our Saviour said that whoever was not with Him was against Him. That divides all men into two classes; those who are with Christ are in one class and those who are against Him in the other. Now the man who is against you is your adversary; and your adversary is your enemy. Therefore, all who are not with Christ are Christ's enemies. Using the same figure taken from farming life, He says: "Those who do not gather with Me, scatter. Those who do not plant good seed and gather My wheat, plant cockle and gather the evil fruit of evil deeds."

Now, brethren, we are all husbandmen; and the world is our field here. We are not engaged in that terrible warfare of Lucifer. We are not guilty of the terrible crime of Judas. We do not commit the great treason of Luther. No; but are we all more or less engaged in hostile acts against the sovereignty of God? We are not the same any two days; scarcely are we the same any two successive hours. No two men differ as much from each other as a man differs from himself at different times. Our minds are always at work. We are always thinking. These minds of ours are like winnowing machines. They are always winnowing intellectual grain. This hand of ours is always moving; we are always scattering this mental grain, whether we will it or not. Therefore, every one of us placed in this field of Jesus Christ is sowing. Every one of us is sowing some kind of seed. And if we do not sow good wheat, we sow cockle. If we are not doing the work of God we are doing the work of the Devil. If we are not with Christ we are against Him. We are His enemy.

This, brethren, lends to our earthly life a very serious aspect. Every day we are doing something for God or against God. Every day we are planting either good seed or bad seed. Every day we are living either in the friendship of God or in hostility to Him. But even among those who are avowedly on the side of Christ, there is frequently a lack of vigilance

that amounts almost to hostility. Our Saviour says that this husbandman in this morning's Gospel would not have met the disaster that overtook him if his men had not gone to sleep. He seems to divide the responsibility. He says: "An enemy hath done this." That is true. But he intimates that the enemy was permitted to do it by friends of his who went to sleep when they should have watched.

So, brethren, the friends of God must be vigilant. The last word Our Saviour spoke when leaving this earth was: "Watch and pray." Watch; be vigilant; do not go to sleep. And He adds: "Blessed is he who when I come back I shall find watching." We must always be on the watch for God and for Christ. We must always be on the watch for the honor of the Church of God and the cause of Christian morality. We can prevent the work of the Devil. We can prevent this over-sowing of the field of God with the cockle of hell. Every day of our lives we have an opportunity of standing up for Christ. Men are always talking; the enemies of God are ever in evidence. You cannot go anywhere that you do not hear the name of God blasphemed, the truth of God denied and the authority of the Church derided. Be men; be Christian men. Never allow a word said against God and His Church to go unchallenged. Know your religion and dare to defend it. Oh, there is a cowardice in our ignorance which is the basest cowardice of all. We have not prepared ourselves to defend our religion. We do not know how to defend it when it is attacked. Every man should be a man; every man should be able to defend himself. No man on this earth is so contemptible as the moral or physical coward. We are all Catholics, and we are not cowards. We would fight for our religion; we would die for our religion; but we do not know how to live for it. It is not that we are not ready and willing to defend it, but we do not know how. We feel insulted when a slander is uttered against the Church; but we do not know how to refute it. We do not study our relig-

ion. We do not care to read books on our religion; and we do not like to hear sermons. We know enough to go to confession and Communion and to hear Mass; and we think that is enough. We are asleep. And because of our sloth God is losing battles every day. The world, the flesh and the devil have a free hand. They go where they will unchallenged. They speak in the newspapers; they speak in printed books; they speak from the platform; they speak on the cross-roads; they speak on the street corners; they speak everywhere; and there is no one to challenge them, because the friends of God are asleep. Brethren, this is not the way to prosper religion; this is not the way to build up the Church; this is not the way to help save souls. We must master the truth first, and it is only then that our courage to defend it will be of any avail.

Now, brethren, this morning's Gospel inculcates this double lesson. Stand on the side of Christ. Take your position on the side of the Church of God. Be Catholics, and let there be no compromise of that attitude. But that is not enough. Defend the cause of Christ; be ever ready to battle for the honor of the Church of God. And to do it more successfully, arm yourselves with the weapons of knowledge, with the sword of an educated faith, that you may come out triumphant in every conflict with the enemy. In that way, brethren, you will merit that supreme reward, that last benediction of Christ when He said: "Blessed are ye," and on your bed of death you will have reason to thank God not only for the faith he gave you but for the courage and knowledge that enabled you to defend that faith to the end. And when your ears are dulled and all other sounds are shut out in death, you will hear coming down loud and clear from the heavens above, the assurance of that Christ whom in life you loved and defended: "Blessed are you; I am come; I find you watching."

(Twenty-fifth Sunday after Pentecost.)

THE SCIENCE OF MAN VERSUS THE WISDOM OF GOD.

"I will utter things hidden from the foundation of the world." (Matt. 13.)

MAN has an insatiable thirst for knowledge. By a law of our nature we love what is good and desire to possess it. We also love to know, and we would have knowledge. This is the great dual appetite of man. The heart naturally desires what is good, and the mind naturally desires truth. This is a hunger and a thirst of the mind. We hunger and thirst after knowledge, as we hunger and thirst after what is good. The life of man is wasted oftentimes in a vain pursuit of pleasure. We see in the things around us something good; either a real or an apparent good. We are captivated by the sight, and we seek to possess it. In like manner we see around us many things that are apart from ourselves, external to ourselves; we would know what is around about; we would know what there is here beside ourselves. This is an incentive to study; in this way we feel an inclination to acquire knowledge. And as the hunger and thirst for the good are insatiable, so are this hunger and thirst for knowledge. We begin by discovering the existence of things outside ourselves; and from one discovery we pass to another, tracing consequences to their causes, until we arrive at the first cause and gain the uttermost verge of the knowledge that is attainable by man. Men have been pursuing happiness from the beginning; and men have been pursuing knowledge from the beginning. While one-half of the human race have been seeking the animal gratifications that life affords, the other half have been seeking the opportunities of knowledge that life offers. Now those who seek animal hap-

piness soon find that it is not here. This world never yet saw a happy man. During the six thousand years that men have lived on this earth there has not lived one happy man. The verdict, therefore, of human experience is; if there is happiness anywhere it must be outside this present life. In like manner men have sought knowledge and have discovered that the basis of knowledge, the first principles of knowledge, are not to be apprehended within this visible universe. If we would find happiness we must go beyond this life. If we would find absolute truth we must go beyond it likewise.

But men want to confine their moral and intellectual life within the compass of this terrestrial sphere. Men will continue in the vain pursuit of pleasure to the end. Today the world is just as full of voluptuaries as it ever was. By a kindred impulse men will seek for such knowledge as is here, suppressing any aspiration after a truth beyond this physical universe. Famishing for knowledge, they would slake their intellectual thirst by drinking deep of what is called "rational science."

But why is this craving for knowledge? Why should we desire to know anything beyond our own immediate personal environment? Physical nature around us has her mysteries, it is true; but why should we seek to discover them? In what do they concern us? Because we would like to know. Why do we wish to know? Of what value is this barren, irrelevant knowledge? We would like to know the secrets of all life. We like to study deeply and steadfastly in the animal kingdom, in the vegetable kingdom, in the mineral kingdom. We would like to know how plants spring up; how they grow; how and why they differ from each other. We would like to know the secret of biology; how species are produced; how and why one animal differs from another. We would like to delve into the mineral deposits of the earth and see in what way one metal or rock differs from another. But of what advantage is all this knowledge? Our

knowledge of plant life won't change the life of plants. Our knowledge of animal life won't alter the life of animals. Our knowledge of minerals won't in the least influence mineral action. Then why lose our time in this fruitless, bootless study? Simply because we would know something of the world around, above and beneath us. We study astronomy. We want to know the names and the orbits of all the stars that shine in the firmament. We would like to weigh them; we would like to know their origin and history; we would like to ascertain the duration of their orbits; we would like to know how they move and what is their office among heavenly bodies. This study of astronomy is the oldest of the exact sciences. But what does it matter, what groups of stars cluster together, and what their place is in the galaxy of the heavenly bodies? What matters it what courses the stars take? What matters it how many stars are fixed, and how many stars have their rotations? Why do we study astronomy at all? Simply because we like to know. That is the reason. We want knowledge. There is not a star in that firmament that we are not interested in. And we would like to know all about them all. And in exploring the earth, we spend millions and millions of dollars every year. We send men into the East and pay them to dig down into the bowels of the earth, if perchance they may find some scrap of forgotten history. And if, after the expenditure of millions, we discover some little line of an ancient manuscript—some small evidence of an ancient civilization, we consider ourselves well paid for all the expenditure. We send expeditions into darkest Africa, and at enormous expense maintain them; and we feel well paid if they bring any record of what has been in the darksome part of that terra incognita. Why? What difference is it to us what dynasties have reigned in those distant wilds; what thrones rose and fell; what unknown men have done, in a civilization that has ceased to be? Of what interest is it to us what there is

hidden in the heart of the "dark continent?" We do not intend to go to the East and live there. We have no notion of migrating to Africa. Then why trouble ourselves about what there is in those distant lands? Simply because we would like to know; that is the only reason. How much money are we spending every year in an attempt to reach the North Pole? How many lives have been lost, how many millions of money have been squandered in an attempt to reach it? What do we want to go to the North Pole for? If we got there we wouldn't stay there a minute. Who wants to make his home at the North Pole? They say there is an open sea there. They say there is a nightcap there of a thousand feet of ice. Who cares how thick the earth's night cap is? Then why do we spend our money in aimless explorations of this frozen zone? Simply because we want to know. We must know. This thirst of knowledge is insatiable, and to satisfy it money is no consideration. When weighed in the balance of knowledge money is but dross.

Now this is a quality of the human mind which we must all reverence. In this more than in anything else does man show his likeness to the God that made him. Because God knows everything, man also would know all that it is possible for him to know. But the human mind has its limitations. We are finite beings. We cannot know everything. Only God is omniscient. Therefore, prudence should dictate that during the short time we have to spend in this school of earth, we should try to study and learn what is of most value and importance to us. Why should I spend my whole life trying to understand the difference there is, in organic chemistry, between a turnip and an apple? Why should I spend my whole life trying to discover what these useless appendages found in different species of animals indicate in their past, or presage in their future? This science of life is an interesting study. It will well pay for the time we spend in it; but isn't there something more important and interesting than that?

Something that will pay better in the end? The ancient sage summed up the scope of intellectual inquiry in saying: "Man, know thyself." And the ancients did study man. We know more about nature than they did; but they knew more about men than we do. They studied themselves. They studied the action of the human mind and the human will. They studied the mysteries of human life; and if we would know the workings of the human soul; if we would know the natural virtues and vices, we must study the ancient philosophers. But the Christian sage has a supplementary injunction. He says: "Know God, and know thyself." And in this Christian science differs from all the sciences of the past. It begins with God and includes the study of man; and when we shall have learned who God is and what we are ourselves, then shall we have all knowledge.

Why spend our whole life investigating the things around us; those perishable, little things of earth; those little shadows of things; those evanescent trifles that God has given to ornament our poor little mud dwelling on earth; the semblance of light that God has vouchsafed to enlighten, enliven and cheer this dreary earthly existence? Why should we spend our whole time studying these shadows of little things? Why do we not study ourselves? Are we not above the things we see around us? Are we not the masterpieces of nature? Are we not lords and monarchs of all we survey? Then why not study ourselves? There is in this mind of ours a transcendent power of seeing, of judging and of knowing. And this godlike mind of ours, taking in all the forms of visible things, becomes in a manner possessed of the substance of them all. Knowledge is a sort of vehicle which brings to these store houses of the mind everything that is knowable; so that, in a certain sense a man possesses everything he knows. But why give ourselves up entirely to the study of the furnishings of this intellectual palace? Why not devote some time to Him who occupies it, to the

Lord of the mansion. Man is the greatest study of man in the natural order. Why do we not study ourselves more? We all have souls. We differ from the clod of the valley. We differ from the shrub that has life. We differ from the mustard seed, grow as it will. We differ from the higher brutes, no matter how high they stand in the scale of animal intelligence. We differ *toto coelo* from the most intelligent brute. We differ essentially from everything about us. Our life is not mere chemical action or the correlation of things. We are born monarchs. We are kings and queens all. Intellectually we are gods; and all these things around us are mere vassals, made to pay us homage.

In studying ourselves we soon discover that we are contingent, dependent; that there is someone above us greater than we, on whom we depend for everything we have and hope for. A knowledge of ourselves necessarily leads to a knowledge of the God that made us. We should not then stop at the study of man, great and noble as he is. The moment we arrive at the proper conception of man, there is unfolded to our vision a vast panorama of truth. The infinite God's uncreated truth rises up before us as the dawn of a new, intellectual day. And from that moment we become absorbed in the study of the attributes and perfections of God.

Now the study of God was the first study. Men studied God before they studied themselves and before they studied physical nature. The further back we go, the more theological does knowledge become, until we reach the birth of our intellectual day, when man and God walked together. When this communication between God and man was interrupted we still see a purblind theology retaining her supremacy among the sciences; theology, which ultimately came to be known as mythology. Under this name we know it best.

But in the course of time men became disgusted with that

mythology, and they finally ceased to think about God at all. Then arose what is known in modern times as science. Science! Now science signifies knowledge. All knowledge is science. But we have given to the word a new meaning. Science with us is a knowledge which does not include or postulate God. It is a knowledge that confines itself strictly within the sphere of this visible universe. No modern science goes beyond what the eye can see, or the ear can hear, or the tongue can tell, or one of the five senses report upon. What is known as science in our day is the science of phenomena; and we will have nothing else. We do not want to know anything about what the eye cannot see, the ear hear, the fingers touch, or that some one of the five senses cannot discover. In other words, the modern soul, hungering after truth, just as much as it did in times past; the modern soul still yearning to know, has made up its mind that it will not know and will not study anything about God, anything about a world beyond this.

Now, brethren, we are confronted with this blunt question: Shall we be satisfied with what is known as physical science, or shall we turn to theology, honoring her as the mistress and queen among all the sciences? Those who join the former school start out with the assumption that God has no more power to know than we; that consequently, God has no right to know what we cannot know. Now this is rationalism, and rationalism is the dominant influence, the master spirit of all the ologies that assail the Church of God today. God has no right to know what man cannot know; therefore, away with mysteries. What man does not know or cannot know is not knowable; therefore, the incomprehensible does not exist. God has no right to any knowledge to which we cannot attain; therefore, away with revelation.

Now how explain the absurdity of this position? If there is a God at all, He must be infinite. If infinite,

He must be infinite in His knowledge. And if we are creatures, we must be finite; therefore we must be finite in our knowledge. Consequently God must know infinitely more than we; He must possess a knowledge to which we cannot possibly attain. We must always be in the position of a pupil, ever ready to learn more. God knows all things. We, being finite, can only know some things. Consequently wisdom would dictate that we should look to God as our preceptor. And God was our first teacher. From the beginning He has taught us. He has taught us in nature. Nature is the book in which we all can read. He has taught us by His direct communications; He has taught us through His Gospel. God has always been the willing teacher of man; simply because God was self-obliged to satisfy man's thirst for knowledge. And when Our Saviour came on this earth to renew God's relations with His creature, man, He established His Church. And His Church was to be a school, and the ministers of the new dispensation were to be teachers; and His injunction to them was: "Go and teach." The Church is the divinely appointed teacher, and her mission is to supply the hungry soul of man with knowledge, for which he craves, that knowledge which is his highest inheritance.

As men do not want to know anything about God; as they would pursue a science that ignores God; they want to have nothing to do with God's Church. God's Church is a teacher of God's truth; and they do not want to know anything about God's truth. The prophet said, when speaking of this restored kingdom of God on earth, that men would be "taught of God." Taught of God! Man was taught of God in the beginning; then he was happy in Paradise. Then man changed his teacher. He was next taught by the Devil. That was his first great blunder. Then man taught his fellow man, and both being blind, both fell into the ditch. The greatest blunder of all was when blind men became

teachers of themselves. Then the whole world of knowledge was changed, and darkness covered the whole earth. Our Saviour described our condition when He came and said we lived in the very shadow of death.

Our Saviour came to bring truth from the home of truth in Heaven; to bring God's truth. He says Himself: "I came to testify to the truth." During His life here on earth He made known the truth. He supplied the world with knowledge; and when He left He commissioned His Church to continue His work, to continue to teach and supply men with His saving knowledge.

There is a knowledge, brethren, that is wholesome, and a knowledge that is unsalutary. St. Paul tells us there is a knowledge that builds up, and a knowledge that puffs up. What we want is wholesome knowledge. As there is a pleasure that is wholesome and there is a pleasure that is ruinous; and as we must bridle our passions, distinguishing between what is lawful and pure and what is condemned and debasing, so likewise there is a knowledge that corrupts. There is a knowledge that kills faith, hope and charity; that like a mortal inflammation brings on disease and death. You know what free love is; it is confined not only to association with those of the opposite sex; it means also free indulgence in every species of carnal pleasure. It means love of wine, as well as love of women. It means all kinds of lustful desire. Now that is free love.

On the other hand, there is a disposition to know everything; not only what is good, but what is hurtful; not only what builds up, but what pulls down; not only what is solid, but what is inflating. We must be on our guard against what is known as "free thought." Free love is not more destructive of life than is free thought. We must study under a master. We must study divinity under the guidance of the church. We must study the great dogmas of God's eternal truth to form the base line of all our calculations.

We are children of the Church; taught by the Church. We respect everything she teaches, and accept it as coming from God. We belong to that happy class of which the prophet spoke when he said: "they shall be all taught of God." Now a few words about study. As we are in school we should know something about how to study. There are two classes of scholars. The one possesses a great power of acquisition. They can learn anything. There are some people who can memorize anything you put before them, anything that is contained in books. And after they have learned it they never forget it. There are omnivorous readers, who never stop reading; whose very life is to read. They drink in knowledge and never are satisfied. These are sometimes the most ignorant people in the world. They have all knowledge and no wisdom; because they have never reflected. A man who studies must think, or he should stop studying; for he is studying unprofitably. The number of thinkers in the world is few, but it is full of scholars. It is only the knowledge which is reflected from our own conscious life that becomes wisdom. The man who learns all the time and never stops to think is a man who will never know anything or do anything wisely, like the King of England who never said a foolish thing or did a wise one.

Now in the study of Christianity this rule holds good. In studying theology, in trying to understand the mysteries of our holy religion, it is not enough that we read or that we learn; we must think also. A Catholic must not only know, but he must reflect on what he knows, if He would be a perfect Catholic. You may find people who know their catechisms by heart, who have Bible history at the ends of their fingers; who are well up in rudimentary theology; who are able to argue on any point of Scripture, Church history, revelation, grace, or any of the other deep subjects of Catholic theology; but, at the same time, have no solid conception of religion at all. Why is it? Because they have learned with-

out thinking. They have simply acquired knowledge as a famished man devours food, and have not digested it. If we would know our religion profitably we must think over it long and deeply. In other words, we must meditate.

You have all heard of meditation; but very few of you know anything about it; and still fewer ever practice it. Now meditation is as important to our spiritual progress as thought is to our mental development. It is not enough that you understand your religion, but you must ponder upon it. This pondering upon it is meditation. It is not enough that you know God and love God and have faith in God; you must stop frequently and think of God and make repeated acts of faith. It is not enough that you have faith and trust in God, that he will bring you to everlasting life; but you must stop and think of the means God has furnished you with to bring you to eternal life. It is not enough to think you have a soul for which Jesus Christ died; that you have before your eyes the inscription that hangs over the head of Jesus Christ on the cross; that he is your Redeemer; you must stop before that cross and think; you must meditate upon the passion of Jesus Christ; you must meditate upon the cost of your soul; you must meditate upon all which the sufferings of Jesus Christ have brought you. And it is this meditation, more than it is knowledge or thought, that will merit for you sanctification. St. Paul says: "God forbid that I should know aught but Jesus Christ and him crucified."

Now, in this morning's Gospel Our Saviour is described as uttering things hidden from the foundation of the world. The prophet speaking of Him said He would do so. We cannot know much. Study as carefully and as long as we will, our mind has its limitations. But there are some things absolutely necessary for us to know, and these things the Church puts in her symbol. The things she embodies in her

Catechism is the knowledge she requires for the reception of the sacraments.

We must know who the Triune God is. We must know what we ourselves are. We must try to realize the aspiration of the ancient Christian saint and sage: "Noverim te, noverim me;" oh, that I might know Thee, my God; and that I might know myself. And as this knowledge does not result simply from studying, as it does not necessarily result from reading, as it requires also thought, we should learn to think in the heart, which is to meditate. Oh, my God, give me the grace to pray; to place myself in Thy sacred presence and to adore Thee as my sovereign Lord and Master; but, oh, also give me the grace to ponder fruitfully over these great truths that thou hast revealed to me. Oh, give me the grace of meditation, that I may think not only with my mind, but also with my heart; and by the united tributes of mind and heart may adore Thee worthily in this life in order to enjoy Thee wholly in the life to come.

(Last Sunday after Pentecost.)

THE KINGDOM OF CHRIST; AND THE PANDEMONIUM OF ANTICHRIST.

"Then if any man say to you 'Lo, here is Christ, or there,' do not believe Him." (Matt. 24.)

OUR Lord came on this earth to found a Kingdom. The Messiah for whom the chosen people so long waited was expected to be a king; and the reason the Jews rejected Our Lord was not that he was not a king, but that he was not a king to their liking. They wanted a temporal king; they wanted a monarch who would restore the glory of the crown of Solomon; a king who would set up his throne in Jerusalem, and from Jerusalem govern the world. If Our

Saviour had accepted such a role, if He had proclaimed Himself a temporal sovereign, king of the Jewish nation in succession to David and Solomon, if he had established the seat of His government in the capital of Judea, and inaugurated a temporal reign which would extend over the whole earth, then the Jews would have rallied around Him, and He would have lived and died their acknowledged king. But because He chose to found a different kind of kingdom; because He would have His kingdom not of this world; because He would rule over the minds and hearts of men, and not over their bodies; therefore, the Jews rejected Him and refused to accept Him as their king. But He was a claimant to kingship to the end and died a king. When Pontius Pilot asked Him the question: "Art thou a king?" He said: "Yea; verily, I am a king; to this am I born and unto this am I come into the world." And when He died there was written on the scroll that was nailed over His head the title of king: "Rex Judaeorum."

Our Saviour came on this earth to found a kingdom. And why found a kingdom? Because God, His Father, is by right eternal sovereign, Lord of heaven and earth. There is no king but God; and His kingdom embraces the universe. His kingdom is from eternity.

Why should it be necessary, four thousand years after the creation of the world, for Our Blessed Lord to found a kingdom of God? In the beginning of creation God said: "Let there be light;" and there was light. He said: "Let the waters be separated from the dry land;" and they were separated. He said: "Let us make the animals that roam on the face of the earth;" and they were made. He said last: "Let us make man to our own image;" and man was made. Whatsoever was was made by God. His word made all; and His will sustained all. Who, then, could dare challenge the sovereignty of God? Why, four thousand years after, should Our Saviour have to come upon the earth to found

the kingdom of God? It was because there had been rebellion; and because the kingdom of God was stubbornly disputed. Away back before the dawn of this earthly creation, there arose an insurrection in heaven. God first made angels; and only after He had made angels did He make men. Before men there were angels in heaven, and among those angels was Lucifer; he, who because of his superiority over all his fellows, was called among the children of light the light bearer, Lucifer rose up against the sovereignty of God and he called upon all those of his way of thinking to rally around him. In Heaven there was fought a momentous and decisive battle, Lucifer leading the rebellious angels and Michael leading the faithful angels. The result was a victory for Michael; Lucifer and his hosts were cast out of Heaven, hurled over its battlements and banished forevermore. The sovereignty of God was vindicated in Paradise, but when Lucifer and his hosts were cast out of that heavenly abode, they carried with them their hatred of the Deity; and wherever they went, wheresoever they were driven, they carried with them that hostility to the sovereignty to God. When God made man He placed him in an earthly paradise. He made him in innocence and justice. He made Him heir to Heaven; the heaven the demons by their rebellion had forfeited. Moved by envy of this man, the Devil invaded the sacred precincts of the earthly paradise and tempted Eve. In the guise of a serpent he whispered into her ear: "Give no heed to that injunction of the Most High. He fears thee; and this inhibition is the weapon His weakness would use to keep you in undeserved subjection. Do not heed Him. He tells you: 'Eat not of the fruit of the Tree of knowledge of good and evil;' I say take it; it is sweet; take and eat it; it will do you good; it will make you strong; it will make you like unto Him whose mandate you cravenly fear." Thus Satan's rebellion broke out on earth. Satan began at once recruiting among men; and with those whom he had taken

with him from heaven, they formed the great army of anti-Christ. It was to oppose and destroy this kingdom of anti-Christ and his mixed army that Jesus Christ came down upon earth to found once more the kingdom of God, and to rally all the sons of God to its defense.

Now, brethren, you see face to face these two hostile armies. You see side by side in this world these two rival kingdoms; the kingdom of God, making ruthless war against the kingdom of Satan; and the kingdom of Satan waging ceaseless war against the kingdom of God.

Now, we know who God is. We know He is the creator of Heaven and earth and all things. We know that God made us. We know that He made us in his own image. Who is Lucifer? Who is this leader of the enemies of God? Lucifer was an archangel; and when he fell, we are told that he drew with him a large portion of the angelic host. Who are his followers? Lucifer is usually called the devil. Our Saviour calls him by that name; and he says that hell is a place "prepared for the devil and his angels." Now how did this rebellion start in Heaven? There is a great deal of doubt surrounding this question. Why did the angels in heaven rebel against God? Why was it they were cast out without hope of a Redeemer? The Fathers have given various explanations; but I am not going to detain you this morning with what the Fathers have said. It is enough to know that Lucifer, the leader of the rebellious angels, challenged the sovereignty of God in Heaven. It may have been that he was actuated by envy. He may have been led to his rebellion by pride. We know not whether it was pride or envy. The fact is, however, that he raised the standard of insurrection, and a great battle was fought in Heaven, and he was ingloriously defeated. I am inclined to believe that the motive of Lucifer in Heaven was envy rather than pride. For you remember that Our Saviour's coming was announced in the long ago as a resolution taken in Heaven.

We read: "It is written at the head of the book 'behold I come.'" Our Saviour would have come upon this earth whether man had fallen or not. And it was the thought of man being raised to the high dignity prepared for him that roused the ire in the heart of this envious archangel Lucifer. We find him attacking men in the beginning. Adam and Eve had scarcely been created when Lucifer assaulted them. He entered Paradise in the guise of a serpent, a creeping thing of earth with whose poison we are acquainted; he spoke to Eve and he insinuated his poison into her heart. He deceived her and through her deceived her husband; and he brought them both down to the ruin he had brought upon himself.

Now, when Our Saviour came on earth, the second Adam, we find the Devil pursuing the same tactics against Him. He attacked Him before He entered upon His public life. We are told he attempted to mislead Him. Our Saviour Himself tells us that He first met him in the wilderness, when hungry after a forty days' fast, and he told Him to command the stones in the desert to be turned into bread that He might eat. Our Saviour tells us that after all other temptations failed he finally brought Him into the pinnacle of the Temple, the highest point of the city of Jerusalem, and showing Him all the kingdoms of the earth, said: "If you will only fall down and adore me I will give you all these." There was the old attack once made upon Adam, now directed upon Our Blessed Lord, the Redeemer of mankind. And long afterwards when Our Saviour had completed His work, on the evening before His great sacrifice, when He was to pay with His blood the price of our salvation, what did the Devil do? The Scripture tells us he entered into the heart of Judas, and induced the faithless Apostle to betray his Master, thinking that by betraying Him into the hands of His enemies he would frustrate the plan of man's salvation. And Our Saviour speaking of the children of His Church, tells us

that they are like a vast field in which is sown good seed; but He says: "The Devil comes, and takes the word of God out of their hearts, lest believing they should be saved." So you see the policy of anti-Christ has been consistent from the beginning. He attacked God in Paradise in the person of Adam. And the moment he saw the Saviour on this earth he attacked Him personally. As He was about to ascend Calvary, on the point of offering His life for us, he attacked Him through His chosen disciple, Judas. And now in His Church he continues to assail Him by planting cockle among the wheat, by oversowing the seed of vice and error, taking the word of God out of the hearts of men lest believing they should be saved.

Now, brethren, you see why there are two kingdoms; and why Jesus Christ, the king, should have a rival in anti-Christ, the leader of the enemies of God from the beginning. You see why there should be this endless warfare; because as long as God lives and as long as the children of God are in probation, so long will the power of anti-Christ be felt. And not until the day, when the Devil will be finally chained, will his power over men entirely cease.

The king of this diabolical monarchy is known under many names. He was known in Heaven as Lucifer; on this earth he is known as the Devil. Under this name we know him best. He is called Beelzebub and Belial. In the Old Testament he was called Asmodeus. But under what name soever he may be called he is the same Devil who started an insurrection in Heaven. Under this leader there are a vast army who are animated with his spirit. Our Saviour Himself speaks of hell as a place "prepared for the Devil and his angels." So, besides the Devil, there are angels leagued with him in the same fell conspiracy against God. When Our Saviour met the man possessed of the evil spirit, who had been roaming about among the tombs in the country of the Gazarens, He asked him his name. The Devil in this

poor possessed one replied: "What have I to do with Thee, Son of the living God?" And Our Saviour repeating the question, he answered: "My name is legion." So that in this kingdom of anti-Christ there is not only Lucifer but his angels; and he has a legion of them. On this earth anti-Christ opened a recruiting office six thousand years ago. And he has been drafting into his army recruits all this time; and today the kingdom of the anti-Christ, governed by Lucifer, has not only the fallen angels to defend it, but has all the recruits that Lucifer has been able to make among men from the beginning. Our Saviour explains the attitude of the latter when He says: "Those who are not with Me are against Me; those who do not follow Me, follow My footsteps, follow the banner of the Cross I have raised, are against Me, and make war on Me and the Father who sent Me." Therefore, today there is this conflict still going on between the army of the Cross and the legions of the Devil; the army of Christ and the army of anti-Christ.

But why should there be this warfare at all? Our Saviour came on this earth as the "Prince of Peace." He came to bring peace and good will to men. But there can never be peace between Christ and anti-Christ. And the only hope of ultimate peace possible for the Christian is to identify himself with His Saviour and share His lot. Our Saviour, though styled the Prince of Peace, tells us He did not bring peace into this world but the sword. On our baptism we were challenged and made to take our stand in this great warfare between Christ and Lucifer. While the priest held in his hands the waters of regeneration, before pouring them upon our infant brows, he asked our sponsors the question, "Dost thou renounce Satan?" And when our sponsors spoke for us and said, "I do renounce him," he puts the second question, "And dost thou renounce all his works and all his pomps?" And it is only when the affirmative answer is given to that second interrogatory that the waters

of regeneration were poured upon our infant brow. We were born into the army. We are all children of the army of Christ. When we were ushered into life we were pledged to eternal enmity against Lucifer and his hosts. And when after our First Communion we were brought into more intimate association with Our Lord and Master, we received the sacrament of Confirmation. And what is this sacrament but an enlistment. In Confirmation we are sworn into the army of Jesus Christ. What is the sacrament of Confirmation? "It is a sacrament which makes us strong and perfect Christians and soldiers of Jesus Christ." So far every one of us is enlisted into an army, and the oath of fidelity we take is the most binding that was ever imposed upon the fidelity of man. We are born to the colors. We are soldiers from the day of our Confirmation; and soldiers we must remain until the day we die. Soldiers all; and on every one of us rests the care and custody of the honor of God. When Our Saviour left us, the last word He uttered was, "Watch." "Oh, soldiers of mine, watch. Stand on guard always. Your enemy is on every hand. He seeks to destroy you. Be on your guard. Oh, watch. Watch and pray." And He adds: "I will come again; and when I come, oh, blessed is he that I shall find watching." No man is more important to the army than the soldier on watch. And in every army in the world the man who goes to sleep on watch is shot. And we are all on watch. Every soldier of Christ is on watch from the time he arrives at the use of reason until he gives back his soul to God.

Now in this morning's Gospel, brethren, Our Saviour describes the last great battle between those two armies. He tells us that the standard of the Cross will go down in defeat. The Gospel I have just read to you is a description of the disaster. The great army of Jesus Christ in its final conflict in the army of Satan will suffer defeat. He says: "Your only hope will be in flight. Take to the moun-

tains. Flee. And woe betide you if your flight is upon the Sabbath or in the night, or if this defeat comes upon you in pregnancy, because your only salvation will be in successful flight." There was nothing in times past so terrible as the capture of a city after a long siege by a hostile army. Not only its brave defenders were doomed, but all the people of that city were given up to slaughter. In our time the laws of war have changed. But in times gone by the fate of the people of a captured city was something terrible. Not only were the soldiers who defended it put to death, but the children were destroyed and the women were defiled. Now Our Saviour describes the capture of the city of God in this great conflict with the army of Satan. He says the dead bodies of men and beasts will strew the plains. The birds of prey will come by the thousands and feast upon their putrid remains. He says, "As for you, your only safety is in flight. Get into the mountains and hide yourselves; and woe betide you if you cannot flee. If you are in the field do not come back for your coat. If you are on the housetop do not go into the house to take anything out. Flee." Is not this most terrible.

We are told that this world can be improved and ultimately perfected; and different visionary plans have been devised from the beginning to make this world a sort of earthly paradise. We are constantly entertained with new schemes for the betterment of mankind. We are told things are not as they should be. The relations of men are out of joint. Some tell us that all we have to do to make this world a paradise is to educate the people. "Educate, educate, educate." Education is the panacea and cure-all for all our diseases. "Educate the people, and you can do away with prisons. Educate the people, and you can do away with the police. Educate the people, and you can do away with courts. Educate the people, and you can do away with kings and armies and fleets. Educate the people, and let them

know the truth, and they will live in peace and contentment, like the beasts of the field and the fowls of the air." Others will tell you, "Make property common. Give every man a full share in all the advantages and benefits of life. Open to him all the avenues of profit and pleasure. Put every man on a basis of equality with his fellow man and then you will have the millennium; then you will have the earthly paradise restored." Others still say: "Do away with all law and all restraint; let every man do just as he pleases and let there be no more coercion among men than among the beasts of the field or the birds of the air, and then man will live and accomplish his destiny in peace and happiness."

These are only a few of the many visionary theories to bring about an imaginary earthly paradise. They are ruses of the Devil. They belong to the strategy of Hell. The fact is, men never will have peace or contentment here, because this is not man's country or man's home. We are strangers here and pilgrims, and cannot expect the rights of citizenship. We are aliens here and can never be made to feel at home. The truth is, God has made this a place of exile, and if we would be happy we must get ready and ever be ready to move forward, when He directs us to our true country and our true home, Heaven.

The Devil is a deceiver. That was his first character. He developed that character in Paradise, and he has been true to that character ever since. And the deception of the Devil has been successful in convincing men that there was such a thing possible here below as happiness. Our Saviour warns us in this Gospel here today. He tells us to beware of the deception of the Devil. He says: "Do not listen to him; heed him not. If men say to you, 'Lo, here is Christ or there is Christ,' do not heed them. If they say, 'He is in the closet or He is in the desert,' pay no attention to them. For, as the lightning appeareth in the East, and is seen even in the same moment in the West, so shall the coming of

the Son of Man be. I have told you beforehand and warned you."

The grandest privilege of the people of God is the posession of the truth. Our Saviour has told us what we are and what we are to be; what we must endure now, and what we may expect in the future. He says: "Trust me; my word shall not pass away. I will see you again. And my truth will appear as the lightning in the heavens that is seen in the East, and at the same moment is seen in the West." But he says, when this Dies Irae comes, "the abomination of desolation will stand in the holy place." The Devil can never obtain his final triumph until he triumphs in the sanctuary. When you see the abomination of desolation standing in the holy places of the Church of God, then he who readeth let him understand. The Devil may prevail among the common people and hope still remain for God's kingdom. The Devil may mislead the rich; he may capture the strong. The Devil may occupy the thrones of princes and kings, he may become universal master in this world; but his power is weak, his mastery is incomplete, unless he becomes master of the sanctuary; until he conquers the priesthood. And Our Saviour says, on the last day he will accomplish this. He says, "You will see the abomination of desolation standing in the holy place." From the beginning of Christianity to our time the Church was able to cope with all her enemies. She laid them all away in their sacrilegious coffins. But in the sixteenth century the Devil gained a temporary triumph over her in her very sanctuary. For four hundred years the world has been deluded by a false prophet standing in the sanctuary of Jesus Christ. For four centuries there have been churches that call themselves churches of Christ, that are in reality synagogues of anti-Christ. For four hundred years men have walked and talked and preached in this world, claiming to be the ministers of Christ; and they are the ministers of

anti-Christ. For four hundred years you have had in this world churches claiming to be Christian churches, and doing wonders, to deceive even, if it were possible, Catholics themselves. But Our Saviour says: "I have warned you; I have told you beforehand. If they say, 'Lo, here is Christ,' believe it not. If they say "Behold, He is in the Desert, or in the closet,' do not go out." Because, he says, "As the lightning appears in the East and at the same moment was seen in the West, so shall the coming of the Son of Man be."

The light of faith is like lightning and illumines our whole firmament of doubt; and a Catholic who has his faith is duly warned and he cannot be deceived, even in that terrible day when the powers of the wicked one will be calculated to deceive even the elect.

Now, brethren, this warfare between the army of Christ and the army of anti-Christ; this warfare between the children of light and the children of darkness; this warfare between men and demons, is relentless, and will know no end until Judgment Day. But we should never forget that we are soldiers, every one of us, sworn into the service of Jesus Christ. When Our Saviour established His Church he established it as the City of God. And He says that the gates of hell shall not prevail against it. He chose Peter and He said to him: "I will make you the cornerstone of my kingdom. Upon thee, Peter, I will build my church." And then turning to him He put to him this question, "Peter, lovest thou Me?" And He asked him a second and a third time, "Lovest thou Me?" So, brethren, we are Catholics born into the Church. We, Catholics, swore on the day of our baptism that we would renounce the Devil with all his works and pomps. We Catholics on the day of our Confirmation were enlisted and sworn into the army of Christ; we Catholics, every one of whom has been placed on guard to watch over the interests of Christ, are asked to answer this question, "Lovest thou Me? Lovest thou

thy Christ and thy leader, thy Lord and Master. Lovest thou Christ more than these and all else?" And we have all answered: "Yea, Lord, I love Thee." Then let us love the brethren. Let us watch over the interests of the Catholic Church. Strike for truth all the time. Strike against error. Uphold the interests and the honor of Jesus Christ. Trample upon Satan in all his works and pomps. Be true to your heavenly calling. Be faithful to Him in whose service you have enlisted. Follow the banner of the Cross. Walk in the footsteps of your leader, and on the last day when you are introduced into your place of glory He will say, "Behold them, they have fought the good fight; theirs shall be the crown."

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